

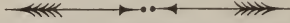


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Division I

Section 7

No. XI.—VOL. VIII.

THE  
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**November, 1828.**

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THE  
AMERICAN  
BAPTIST MAGAZINE.

No. 11.

NOVEMBER, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

COMPARATIVE CLAIMS OF FOREIGN AND DOMESTIC MISSIONS.

ADDRESS,

*Delivered before the Society for Missionary Inquiry of Brown University, on Monday evening, September 1, 1828.*

PERHAPS at no period since the days of the Apostles, have christians, generally, been more zealous and actively engaged in the cause of their divine Master, than at present; and in no country have they ever been more favoured with the means of doing and enjoying, than in our own.

I need not here attempt to draw a picture of our prosperity; for you, brethren, know the reality—you know that we are blessed with civil and religious liberty; that the sun of science is far above our horizon—is still rising, and diffusing among all classes, not excepting the poor, the genial influence of his beams. And more than this, you know that the Sun of righteousness is dispelling among us the shades of moral death, and rendering all upon whom he shines ineffably happy. No need I attempt to portray before you the wretched state of other countries—that most of them are groaning under oppressions, that the fruit of their industry is wrested from them; that in point of intellectual culture, they are barbarous, or semi-barbarous; and

Nov. 1828.

as for religion, that they are groping in the darkness of midnight—worshipping gods of earth, wood, and stone, the works of their own hands. All this you know. And the day when a laboured defence of the object and practicability of Christian Missions was called for, has, as we trust, gone by. It is now generally understood, that their object is no other than that for which the Son of God came into this world, and suffered, and bled, and died—viz. the salvation of sinners. And God has so blessed them by the effusions of his Spirit, as to give abundant evidence, both to those who have entered the field as labourers, and to those who contribute to their support, that he owns and approves them.

The object of missions is the *salvation of sinners*—the rescuing of souls from everlasting death. This is the object of *all* christian missions, wherever may be the field, whether at home or abroad. The means used to effect this object, is the exhibition of Christ crucified—a means, though in the view of human wisdom, weak and despicable,

mighty through God, and all-sufficient. "Go," says the divine commission, "and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the world." In obedience to this commission, the Missionary goes forth; and yet, strange to tell! there are those who bear the Christian name, who openly declare themselves opposers. Yes, there are those, in this our highly favoured land, who profess to be the disciples of him, who being rich for our sakes became poor, that we through his poverty might be made rich—*profess* to have received the forgiveness of their sins, and the Saviour's love shed abroad in their hearts, who will not give *one cent* to extend the knowledge of this Saviour to those who have never heard of him, and are perishing for lack of vision! . . . . Can these, indeed, be Christians? . . . . But many of them say, "We are in favour of *domestic* missions; it is only to *foreign* missions, that we are opposed." And what is the difference? There is no difference. They are the same; and identical in fact with preaching the gospel in our own town. They are *identical*, in being the same means used on people of the same moral character, to produce the same moral effects. And such have been their effects. We point for proof to Greenland, to India, to the Islands of the sea.

No sooner did the Moravian Missionaries to Greenland begin to tell the wondrous tale of a crucified Jesus, than the attention of the nations was arrested. They wished to hear more of him. Their frozen hearts were melted. They wept. They declared that this was just such a Saviour as they needed. And many of them embraced him as their Lord and their God. Since the establishment of Christian Missions in India, (a period of less than forty years,) the Bible in whole, or in part, has been translated into most of the eastern languages;

tracts have been published, the gospel has been preached; and converts have been multiplied. Look now at Otaheite! Look at others of the Sandwich Islands! . . . No one, who reads at all the religious publications of the day, can be ignorant of the moral transformations which the gospel has wrought among them. Shall I point also to the Mission Stations among the aborigines of our own country? . . . Every where, wherever the gospel has been faithfully preached, it has proved to many the power of God unto salvation. It is true also, that to others it has been a savour of death unto death. But "what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: 'yea, let God be true, and every man a liar.'"

We are certain, that the cause of missions is the cause of God: and no *Christian* can be opposed to them—that is, can be so *understandingly*—can oppose the object and the grand means for its accomplishment. Some may oppose ignorantly, in unbelief: for such we pray: God grant them repentance. But there is another question which has doubtless occupied the minds of most of you, in reference to THE COMPARATIVE CLAIMS OF OUR OWN AND FOREIGN LANDS. Which should have the preference? Which should be first in our thoughts, in our prayers, and in our exertions? Which, if we could do nothing only for one, should that one be?

The questions involved in our preliminary remarks, viz. in reference to the object and practicability of Christian Missions, and the duty of Christians to be engaged in them, and in the support of them, I presume are already settled with you. And perhaps, also, this last. But this last should not certainly be answered without consideration. And so important do I consider it, that I will, for the present, suppose you undecided, and that you are wish-

ing to hear what can be said on both sides. And

#### I. THE CLAIMS OF FOREIGN LANDS.

And here I avail myself of the reasoning of one\* who had become convinced that it was his duty to spend his life as a missionary abroad. "The main argument," says he, "on which I would insist, is founded on the commandment of our Saviour; 'Go ye and teach all nations.' Not only do I look upon this little verse as the great foundation on which all arguments for missions must be received, but as the only scriptural authority which we can have for preaching the gospel at all. I can conceive many other inducements, which lead men in our own land to profess, or pretend to be the ministers of God. But I believe, that every truly christian minister in the land, must rest the whole authority of his commission on this and similar commandments. Now you must all perceive the bearing of this argument. It places our own country exactly on the same footing with the other nations of the earth; and it makes the work of the missionary abroad, and the minister at home, one and the same work. *The world is the field*, and the preaching of the gospel is the work to be accomplished. And it is only in as far as our own country is one of the '*all nations*,' specified in the terms of the commission, that we have any warrant from scripture to preach the gospel here. Grant me but this view of the subject, and the question comes home with irresistible force. How comes it that all the labourers have contrived to cluster together in one little corner of the vineyard? In what does the vast superiority of its claims consist?

"Let us imagine that instead of the world a single country had been pointed out by our Lord as the field of action. And since we

are most familiar with our own land, let us just suppose that the particular country specified was the state of Rhode-Island;\* and that instead of the command to go forth into all nations, and preach the gospel to every creature,—the order had been, to go throughout all the counties of the state and preach the gospel to every inhabitant. Only conceive that all who had received the above commission, somehow or other had contrived to gather themselves together within the limits of one county. Imagine all the other divisions of the state immersed in heathen darkness; and that by these christians, who had had so unaccountably happened to settle down together in one little spot, no effort was made to evangelize the rest of the land, except by collecting a little money, and sending forth two or three itinerants to walk single handed through the length and breadth of the country. . . . Were I to ask you what, in the case we have supposed, you would imagine to be the duty of the ministers who had clustered within the limits of a single county, when their commission embraced every county in the land? You would at once reply, that they ought to spread themselves over the face of the country, till every corner of the field shared equally in the benefit of their ministrations.

"I have thus tried to set before you the present state of the missionary cause, and the loud call which there is for efficient labourers. I have stated the great argument, that the world is one field, and that our Saviour's command is not fulfilled so long as the distribution of his ministers over this field is so very unequal. . . . I have therefore resolved with the help of God, to devote my life to the cause."

"It is impossible," says Mr. Orme, remarking on the above,

\* John Urquhart.

† "Rhode-Island," is here substituted for "Great Britain."

"not to be struck with the deep earnestness of the advocate, the cogency of his reasoning, and the affection and simplicity of his manner."—Let us now hear the other side.

## 2. THE CLAIMS OF OUR OWN COUNTRY.

Suppose that another person, who had been much impressed on the subject of going to the heathen, but became convinced that it was his duty to remain in a christian land, should answer thus:—

I acknowledge that the field is the world; that one country, in itself considered, has no claims above another; that every truly christian minister in the land, must rest the whole authority of his commission on "Go teach all nations, and similar commandments." And I find no particular fault with your supposing a state or country to stand for the world; and its counties for the different kingdoms, &c. provided you also suppose the number of ministers in that one country is proportionably diminished with the territory. But in reply to your question, "How comes it that all the labourers have contrived to cluster together in one little *corner* of the vineyard?" I answer, they were born there. It is the place where it pleased their Creator to give them existence. But you say, that "our Saviour's command is not fulfilled, so long as the distribution of his ministers over this field is so unequal"—that "they ought to spread themselves over the face of the whole country, till every corner of the field shares equally in the benefit of their ministrations." *This needs proof.* That those who are in the field might considerably extend their labours, and were they supported, as they ought to be, and were they sufficiently faithful, they would do it, there can be no doubt; but that the time ever has been, or is now, when the existing labourers should be dispersed equi-distant from each other over the whole

world, I not only see no grounds for believing: but much to the contrary. And

*First*, I adduce the command of our Saviour to his disciples: "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." And the reason—"for the harvest truly is plenteous, but the labourers are few." This language plainly declares the need of more labourers; and if those who were then already in the work, were located in any manner whatever, that they could not cultivate the whole field, so that "every corner would share equally in the benefit of their ministrations." And if *they* could not cultivate the whole field; and if our own country is placed, by the divine commission, exactly on the same footing with other nations of the earth; why should we leave regions—vast and inviting regions, in our own country, famishing for want of the bread of life, to cultivate the moral wastes of another? Rather, should we not pray that the Lord will send forth more labourers; and then be ready to support them, whenever he, in his providence, may direct them? But,

*Secondly*, Though one country, in itself considered, has no claims above another; yet the circumstances, connexions, and impressions of the labourer, may give to one for him, a decided preference—may make it manifestly *his* duty to labour in one, before all others. "As they ministered to the Lord and fasted, the Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them."\* Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Missia, they assayed to go into Bythinia, but the Spirit suffered them not.† From these Scriptures it appears, that formerly God

\* Acts xiii. 2. † Acts xvi. 6, 7.



exerted a special agency in locating his ministers. Why should he not do so now? It further appears, that the time for the word to be preached in Asia had not yet come, subsequently, however, these same men did preach it there; and constituted many churches. But, it is added, in this connexion: "And a vision appeared to Paul in the night, &c. And after he had seen the vision, immediately, we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them." To conclude this argument. As God, in his providence, has cast my lot here; as no one can act only where he is; as I behold around me thousands, and tens of thousands of my fellow men destitute of a preached gospel—all speaking the same language—easily accessible; and the prospect is, that with \$100, at home, I might be able to effect as much good, as with \$1000, in some foreign land;—I am convinced that it is my duty to spend my life in this country.

Thus far in reply,—

"*The claims of our own, and of foreign lands—which should have the preference?*" In view of what has been offered on both sides of this question; and in view of our introductory remarks; I think, we may now safely repeat the conclusion, *both have claims*: God approves of evangelic labours in *both*. No Christian, I am sure, can read the origin of the first Baptist English Mission to India; or of the American Burman Mission; or of many others; and then candidly go through with the pages of their subsequent history; without seeing manifestly displayed, the approving, directing, and over-ruling providence of God. It is plain, that God calls many of his ministers to labour in their own country—that there are in this, and in other christian lands, many inviting fields, white already to the harvest. And it is equally plain, that he calls

others to go to the heathen. Let all, therefore, survey the ground before them. Let them examine themselves, and correctly estimate their talents, and means of usefulness—and above all, let them at every step they take, commit their way unto the LORD. And if HE impresses them to go to the north, or to the south, to the east, or to the west; even to the ends of the earth, LET THEM GO: and if HE in any way indicates his pleasure that they should labour at home, LET THEM STAY.

#### UNITARIAN TESTIMONY IN FAVOR OF MISSIONS, &c.

A writer in the "Christian Register," a Unitarian paper, published in Boston, of the 11th ult. says:—

"It is certainly as proper to endeavour to obtain converts to christianity as it is revealed in the Scriptures, by addressing the enlightened reason of men, leaving them free to embrace or reject it, as they shall, upon a thorough investigation of its evidence and doctrines, be satisfied of its divine origin, as it is to endeavour to obtain converts to any new system in the natural or abstruse sciences. And the same means may and ought to be employed in the one case as in the other. And as the former is of infinitely greater importance in relation to the present and eternal welfare of mankind, than the latter, so ought the effort to discriminate it, to be prosecuted with much greater zeal and industry. Every means which can be fairly applied to this object, ought to be used, and the whole soul and energy of the human character put in requisition for this purpose. Societies for the dissemination of the Scriptures and religious tracts, corresponding with them, and for sending abroad *Missionaries* for this purpose, ought to be extensively formed and encouraged, and individual bounty ought to flow largely into this channel of be-

nevolence. Public attention ought, in every possible way, to be called to this subject, and the interest of individuals strongly excited in its behalf. It is time that mankind should be made to know and feel that *religion* is the great concern of the human soul, and that every thing else is comparatively insignificant and useless; that upon this not only their present welfare, but their future destiny, hangs suspended. This life is intended, merely, as a preparation for another and an *eternal* one, and it is quite time that this truth was felt in all its powerful reality, and had all the influence which it so pre-eminently deserves."

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#### PERSECUTION OF REV. MR. BIRD.

It will be seen by the following letter of denunciation, that the Patriarch of Antioch is furiously enraged against Mr. Bird, Missionary at Beyroot, for circulating the Scriptures and teaching the people the way of the Lord, within the sphere of his influence. And impotent as we might in this country deem his unchristian excommunication, of persons friendly to the Mission, yet in the region over which his ecclesiastical function extends, it conveys terror and alarm. So long have the Scriptures been withheld from the people, and the privilege denied them of examining the subject of religion for themselves, that they are now the veriest dupes of superstition, and deserve our commiseration no less than the heathen. Mr. Bird has been obliged by threatenings of personal violence to leave his station, and has arrived at Malta. We hope that a more favourable influence will soon justify his return.

"Proclamation to all our children, the people of the villages of Ehden and Zgarta, and to all our children, the inhabitants of the district of Gibbet, Besharry, clergy

and laymen, rulers, and subjects universally, to wit:—

That we have knowledge of the infernal hardihood, to which the unhappy, wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man, and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ehden against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We, therefore, make known to all, that those sons of wickedness, Latoof El Ashi, and his sons, together with all the rest of his family, both male and female, except domestics, have fallen under the heavier excommunication; and now we, by the word of the Lord which is almighty, confirm upon them this excommunication. They are, therefore, accursed, cut off from all Christian communion; and let the curse envelop them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself; and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favour, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

And with regard to Bird, and all his children, and all his family, we in like manner grant no permission to any one to receive them: but on the contrary, we, by the word of the Lord, of almighty authority, require and command all, in the firmest manner, that not one visit them, nor do them any sort of service, or furnish them any sort of assistance whatever, to protract their stay in

these parts or any other. Let no one receive them into his house, or into any place, whatever, that belongs to him, but let all avoid them, in every way, in all things temporal as well as spiritual. And whoever, in his stubbornness, shall dare to act in opposition to this our order with regard to Bird, and his children, and his whole family, shall fall, *ipso facto*, under the great excommunication, whose absolution is reserved to ourself alone, in the same manner as has happened to the miserable Latoof El Ashi, and his sons:—from which may the Lord preserve you all, and the blessing be upon the obedient.

The ignoble JOSEPH PETER,  
Patriarch of Antioch, and all the East.”  
Aug. 4, 1827.

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#### TRACTS FOR BURMAH.

In distributing moral and religious instruction, tracts are certainly the most cheap, available, and sure means ever devised.

Infidels, as well as christians, have allowed their utility, and both have made them the engines of their zeal. This fact then being admitted, let us for a moment look at the results which might be expected, should the Burman Empire be furnished with Scriptural, Evangelical, and Historical Tracts.

It is hardly necessary to advert to the fact, that the Burmans are generally, a reading, inquisitive people; yet this in reality is the foundation of our hopes, so far as tracts are concerned. We may easily conjecture the surprise with which such a people would view their whole country filled with a set of neatly printed books, on subjects of the highest interest to them; and that too, wholly novel in their nature. Suppose such were our own case; every man, woman, and child, would be anxious to get one of the little books. The same would be true of them.

The advantages of the press in Burmah, under full operation, will be immense. And where the voice of the missionary cannot be heard, or where it is silent in death, the press will speak forth the truth.

Should the press be well supported, these silent messengers of truth would find their way into hundreds and thousands of families, where, for years to come, no missionary would be likely to enter. We will compare the aggregate amount of preaching of four missionaries, with the amount of reading furnished by one press.

Suppose that four preachers address each day of the year, ten different hearers; the total amount will be about 15,000 persons. Suppose the press to furnish (as it may do,) 50,000 copies of Tracts per year, and that each of these tracts is read by only two individuals; we have a total of 100,000, who read those truths which can make them wise unto salvation.

But another motive for furnishing Tracts to the Burman population, is, that they are an efficient auxiliary to the missionary, who can leave them at the houses, distribute them on public occasions, and give them to those who call to inquire of this new doctrine. Reading also promotes inquiry, so that often from perusing a tract they will be led to seek for “the Teacher.”

And here we might stop; for who can calculate on the mighty effect, when a reading community, who have been confined to a few bundles of palm leaves, are supplied with a variety of works, on all the elementary parts of knowledge.

On this subject, I rejoice to notice a simultaneous effort in different parts of the United States. In Maine, Pennsylvania, and Georgia, Societies have recently been formed, to enable the new press that is soon to go out, to engage in the process of Tract-printing on a liberal scale. It will require from \$2 to

3,000 per annum, to support the press; and it is most ardently hoped, that sufficient encouragement will be given to the Foreign Board, for the prosecution of this laudable

enterprise. We would suggest to all Tract Societies, who have disposable funds, to look across the ocean and see 18,000 people waiting for Tracts. A FRIEND TO BURMAH.

## REVIEW.

*Lectures on Infant Baptism.* By LEONARD WOODS, D. D. *Abbott Professor of Christian Theology in the Theological Seminary, Andover.* Mark Newman. Flaggs & Gould, Printers. 1828. pp. 174 12mo.

THE remark is frequently made, "that mankind cannot all think alike, any more than they can all look alike." And on many subjects this is doubtless true. It is true on all subjects to a certain extent. Such is the nature of the human mind, that custom, that habit, and the prejudices of education, blind the eyes and sway the judgment of every one more or less. At the same time on RELIGION—on its great principles—on every thing that is necessary to salvation, and to membership and communion in the Christian church; all, we believe, are bound to be of the same mind. Christ prays for this: "That they all may be one, I pray for them. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are: Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us: that the world may believe that thou hast sent me." And union is the effect, the natural and legitimate effect, of experiencing his religion. It was the effect which the day of Pentecost showed in a very wonderful manner. Here we behold "Parthians and Medes, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in

Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians—all these, with one accord in one place; and we do hear them speak in our tongues the wonderful works of God." And notwithstanding their necessary diversities in character and sentiments, from natural causes, the preaching of "Christ crucified" made them ONE. Many gladly received the word and were baptized; the same day there were added unto them about three thousand souls—they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Divisions and contentions among Christians are the tares of the adversary. They are not authorized in the word of God. They do not arise from a careful and prayerful examination of it for the truth in the spirit of little children. If they were authorized in the word of God, we should not find the Saviour praying that they might not exist: we should not find the exhortations with which the Scriptures abound for unanimity. "Now I beseech you, brethren," says the Apostle to the Corinthians, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that

there be no divisions among you ; but that ye be perfectly joined together in the same mind and in the same judgment." What! perfectly joined together in the same mind and in the same judgment? Paul must have regarded the terms of Christian union as very simple and very plain! Yes, and he not only beseeches them in this language ; but proceeds in the very next verse, to blame them for not being united. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul ; and I of Cephas ; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name." No ; divisions are not authorized in the word of God. They do not originate in that heavenly principle of "charity, which believeth all things ; which beareth all things, endureth all things, which rejoiceth not in iniquity ; but rejoiceth in the truth." The Apostle very satisfactorily accounts for them from another cause, and on another principle. "For ye are yet carnal ; for whereas there is among you, envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith I am of Paul ; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered ; but God gave the increase." And to this also agrees the testimony of James. "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in

peace to them that make peace. From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"—Yes, here is the cause—a carnal mind—the remains of depravity—even your lusts that war in your members. The adversary of our souls, however, would persuade us, if he could, that there is some defect in the volume of inspiration ; that it is a dark and difficult book to understand ; and hence, it is necessary that we embrace different sentiments ; that it cannot be expected that all Christians should see alike ; and therefore they are justifiable in dividing into different sects—of hating and anathematizing one another. But believe him not. Christ our Lord, and Paul, and James, have decided the point. All divisions among Christians are wrong. They should be perfectly joined together, in the same mind and in the same judgment. There should be no middle walls of partition—no different sects. And they who have caused these divisions, and put up unscriptural bars to christian fellowship, and who continue to perpetuate them, ought to be known, and marked. "Mark them who cause divisions and offences contrary to the doctrine ye have learned, and avoid them."

On these data, suggested by reading the work whose title page heads this article, we now proceed briefly to notice it. We do not propose giving any thing like an analysis of the work ; but to present so much of it as we can, by way of extract. The first Lecture commences thus :—

"The doctrine of *Infant Baptism* has been the subject of long-continued controversy in the Christian world, and has given rise to more contention and asperity among the followers of Christ, than almost any other subject. It has been the occasion of separating into different communions, those who have been united in their belief on all other subjects, and animated by the same spirit of love to Christ and his cause."

This testimony is doubtless TRUE. It is "the doctrine—the teaching of *Infant Baptism*," which has "given rise to," and been "the occasion of" all that is here asserted. But for this doctrine, and many of the followers of Christ, who now march under different standards, and commune at different tables, might never have been separated. But for this doctrine, and they might now be united—might "love one another with a pure heart fervently, and diligently co-operate for the advancement of their common cause." What a pity that *Infant Baptism* should ever have been taught! What a pity that there are any who find it for their interest still to advocate it. But so it is.

Such being the tendency, and such the actual effects of *Infant Baptism*—"contention and asperity among the followers of Christ, the occasion of separating them into different communions"—We might safely conclude, if we had no other data than that exhibited in our preliminary remarks, that *Infant Baptism* is not a doctrine of the Bible. But we are happy here to avail ourselves again of the testimony of our author:—

"Whatever may have been the precepts of Christ, or his apostles, to those who enjoyed their personal instructions; it is a plain case, that there is no express precept respecting *Infant Baptism* in our sacred writings. The proof, then, that *Infant Baptism* is a divine institution, must be made out in another way.

"The foregoing remarks are not made to prove, that it is in fact the appointment of God that children should be *baptized*.

"There is no mention made in the New Testament of any definite instructions of Christ to his Apostles, or of the Apostles to Christians, in regard to the baptism of little children.

"Here it is not to be concealed, that all the evidence we can have is circumstantial, or by way of inference.

"The mode of reasoning which I have adopted, does not require, and does not lead us to expect any thing like a *positive declaration*, that they baptized infants, or considered them proper subjects of baptism.

"There is no passage in the Acts of the Apostles, or in the Epistles, which ex-

pressly declares it, as a historical fact, that the Apostles did baptize children, or which directly affirms that they understood their commission to baptize, as extending to children.

"But it is evident that *Infant Baptism* is not introduced as a subject of *particular discussion* in the New Testament; that is neither explicitly enjoined nor prohibited; and that neither the practice of baptizing children, nor the *absence* of such a practice is *expressly* mentioned."

The concessions of an opponent have ever been regarded as evidence, if not of the best kind, as worthy to be set down on the side which he impugns. Must we then consider Dr. W. as an *opponent*?—as an *advocate* for the doctrine of *Infant Baptism*?—Yes; for he tells us in his preface:—

"The reader will perceive, that the doctrine of *Infant Baptism* is a doctrine which I very seriously believe, and which I feel it to be my duty earnestly to maintain. He will perceive too, that the doctrine is dear to my heart, and is associated in my contemplations with the most sacred truths of religion, and the most precious interests of Christ's kingdom."

Notwithstanding the tendency and actual effects of this doctrine, are, confessedly, so bad; notwithstanding, "it is a plain case, that there is no express precept respecting *Infant Baptism* in our sacred writings;" notwithstanding, "there is no passage in the Acts of the Apostles, or in the Epistles, which expressly declares it as an historical fact, that the Apostles did baptize children, or which directly affirms that they understood their commission to baptize, as extending to children;" and, notwithstanding "it is evident that *Infant Baptism* is not introduced as a subject of particular discussion in the New Testament;"—yet, Dr. W. "*seriously* believes it"—"feels it his *duty* earnestly to maintain it," and "it is a doctrine *dear* to his heart!"

Now, as we believe according to the Protestant confession, that "Holy Scripture containeth all things necessary to salvation; so

that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite to salvation." And that "the Supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture." We might here take our leave of these Lectures; but as some of our readers may not have seen them, and may feel some curiosity to be informed what is that "other way," by which Dr. W. would advocate the climbing up of unconverted children into the fold of Christ; we are disposed to gratify them in his own words:—

"Now if Baptism comes in the place of circumcision, and is, in all important respects, designed for the same purpose; what is the natural inference respecting the extent of its application? Plainly this; that it is to be applied as extensively at least, as circumcision was. Under the former dispensation, if any, who had been aliens from the commonwealth of Israel, were made proselytes to the Jewish religion, they were circumcised. Accordingly, if, under the present dispensation, any who have been enemies to the spirit of Christianity, are converted, and made disciples of Christ, they are to be baptized. This conclusion, which we should naturally adopt from the circumstance, that Baptism was substituted in the place of circumcision, perfectly agrees with the particular instruction we have in the New Testament. The command to be baptized related primarily to those, who became proselytes to Christ, whether they were Jews or Gentiles. It related to *believers*. These were to be baptized, just as adult proselytes to Judaism had before been circumcised. And what is the natural conclusion respecting the *children* of believers? It is plainly this; that as the children of Abraham, the father of believers, and the children of all proselytes to the true religion, were formerly circumcised; so the children of all believers are now to be baptized.

"But it is said, that *the circumcision of children was expressly commanded*, and that, without this command, no one could

have inferred from the institution of circumcision for *adults*, that *children* were to be circumcised. I grant, that an express command was necessary *at first*, to authorize the application of the seal of the covenant to children. And if Baptism had been the first seal, such a command would have been necessary in relation to this. But the principle having been once established, *that the seal of the covenant is to be applied to children*, there is no occasion for the repetition of a divine command to justify an adherence to that principle. In respect to circumcision, an express command was necessary; because circumcision was the *first* rite which was appointed to be the seal of God's covenant. Had *Baptism* been the first seal, and had *Infant Baptism* been settled by divine command, as *Infant Circumcision* was; and had the practice of God's people been for ages conformed to it; and had circumcision been then introduced in the place of Baptism, as the seal of the Christian covenant; it appears evident that no new command would have been necessary to authorize the circumcision of infants. But, on the other hand, if so great a change was to be made, as the *withholding* of the seal of the Covenant from the seed of believers: *such a change* would surely require a new divine command to authorize it."

Here we have the sum and substance, the root and essence, of the whole matter—the *Abrahamic covenant!* This "way" is an *old one*. "The defenders of Infant Baptism," said Dr. BELLAMY, many years ago,\* "have *always* built their arguments on a supposition that the covenant with Abraham was the covenant of grace. This I look upon to be the grand turning point on which the issue of the controversy very much depends; for if Abraham's covenant, which included his infant children, and gave them a right to circumcision, was not the covenant of grace, then I freely confess that the main ground on which we assert the right of infants to baptism, is taken away; and consequently, the principal arguments in support of the doctrine are overturned." And so, if we rightly understand the above extracts, says Dr. Woods.

Dr. EMMONS, however, a Pedobaptist divine of no less eminence,

\* See his Works, Vol. iii. p. 130.

than either of the above, has "another way" still. In a Dissertation on the Scriptural qualifications for admission and access to the Christian Sacraments, published in 1793, he maintains that the Abrahamic covenant and the covenant of grace *are not the same*; for,

1. "Faith is a condition of the covenant of grace; but circumcision was the principle condition of the covenant of Abraham. Gen. xvii. 10.

2. "The covenant of grace respects the believer only; but the covenant of Abraham chiefly, and ultimately his posterity. Ver. 7, 8, 18, 19, 20, 21. Exod. iii. 6—17. Deut. i. 8. vii. 7, 8, 9. Neh. ix. 7, 8. Such a donation of the land of Canaan to Abraham's seed, clearly distinguishes the covenant which God made with him from the covenant of grace which extends to the believer only, without any respect to his present or future offspring."

He says, "that baptized infants, whether sanctified or not, do not belong to the visible church: for,

1. They cannot belong to it, by virtue of their own act; as they cannot accept proposals.

2. They cannot belong to it by virtue of their parents' act: For, covenanting is a personal act. And no person can lay any one under covenant obligation but himself. The visible church is a voluntary society, formed by voluntary compact.

3. They cannot belong to it by God's act, because from the nature of covenanting, it has been proved, that it lies not within the province even of divine sovereignty, to take any of the human race into covenant, without their own personal knowledge and consent."

What is Dr. EMMONS' "other way," it concerns not us, as Bible Christians, to know. It is plain, however, we think, from what Dr. W. says, that Infant Baptism is not in the *New* covenant; and from what Dr. E. says, that it is not in the *Old*.

Lecture viii. the last in the volume, under consideration, is on the *mode* of Baptism. After some introductory remarks, Dr. W. says:—

"It must not be forgotten, that the particular mode of Baptism is regarded by Pedobaptists generally, as a subject of no essential consequence. For myself, I could, without any serious scruple of *conscience*, adopt immersion, as the usual mode of Baptism. And it would afford me real pleasure to conform in this respect to the views of my Baptist brethren, and thus to do all in my power to put an end to a controversy, which so unhappily divides the friends of Christ, and proves such a hinderance to the spread of the Gospel. With Pedobaptists, the question as to the mode of Christian Baptism, is a question of *expediency*. *Are the reasons for making immersion exclusively the mode of Baptism sufficient to overbalance the reasons, which exist against this, and in favour of some other mode?*"

Again,  
"Our Baptist brethren undertake to prove from Ecclesiastical History, that immersion was the prevailing mode of Baptism in the ages following the Apostles. I acknowledge the validity of the argument. And I am very willing to acknowledge also, that immersion was *one* of the modes of Baptism used in the time of Christ and the Apostles, and that the Christians in the following ages probably derived it from them."

Having made these concessions in favour of immersion, which, in our view, amount to about the same on the *mode*, that his former concessions do on the *subjects* of baptism, Dr. W. labours hard, very hard, to make it appear that "there is no *express declaration* in the New Testament, that every one who was baptized was *completely immersed* in water"—that there is "no command of Christ, or of his Apostles, expressly requiring that christians should be baptized by *total immersion*"—and that "the particular manner of administering Baptism is not described." The following, may answer for a specimen:—

"The circumstance mentioned John iii. 23, does not prove this. 'John was baptizing in Ænon, because there was much water there.'

"And what evidence of this can be derived from the Baptism of the three



thousand converts, as related in Acts ii. ? The place of those numerous Baptisms was not by the river Jordan, nor at *Enon* where there was much water; but at Jerusalem.

“The Baptism of the Ethiopian eunuch, Acts viii. 38. ‘They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, &c.’ Every one acquainted with the Greek language knows, that the passage may be just as well rendered, ‘they descended to the water, and ascended from it.’ Besides, it has often been remarked, and not without reason, that if going down *into* the water proves that the *eunuch* was wholly immersed in the water, it proves the same of *Philip*; which no one supposes to have been the case.

“It is evident then that the argument which has been urged in favour of *immersion* from the Baptism of Jesus, and of the Ethiopian eunuch, is founded on the mere sound of the words used in the common Version. On the slightest examination, the argument vanishes.

“There are two places in the Epistles, which contain allusions to the right of Baptism, and which have been thought by some to prove that immersion was the mode. Rom. vi. 3, 4. Col. ii. 12. In these texts, believers are said to be *buried with Christ in, or by Baptism*. I remark, first, that the language is figurative. In this, all are agreed. Secondly, The word, *συνετάφημεν*, *we were buried*, does not relate to *living* men, but to *dead* men; not to *water*, but to *earth*. It does not mean, we were *immersed* or *plunged in water*, but, as dead bodies, we were *interred* or *covered up in a grave, or laid in a tomb*. The figure of speech is the same, as in the expressions used in connexion with this, in which Christians are said to be *crucified* and *dead*. It designates the character which they sustain in consequence of their union to Christ. They are *crucified to the world*; *dead to sin*; and, to make it more forcible still,—*dead and buried*. And this *mortified* temper of Christians, and their conformity with Christ, is signified by Baptism; and equally so, whatever may be the mode of Baptism. According to the representation of the Apostle in the context, it is as true that believers are *crucified* with Christ, and *dead* with Christ in Baptism, as that they are *buried* with him in Baptism. And so far as I can judge, there is nothing in the language employed in these passages, which implies, that Baptism has any more resemblance to Christ’s *burial*, than to his *crucifixion* and *death*.

“The argument in favour of immersion, which some derive from this passage, is

founded on the supposition of a real resemblance between *Baptism* and *death*. This supposition, we think, is very unnatural, and far different from what the Apostle had in view.”

We had marked other passages, but our limits will not permit us to insert them, nor to offer upon these any particular remarks. The work, as a whole, is probably as ably written, and with as good a spirit, as any thing which has ever appeared on the doctrine of Infant Baptism. “That they will form a standard work on this subject,” says a leading Pedobaptist paper, “there can be no doubt; and the more widely they are circulated, and the more extensively they are read, the better will the public mind be informed, and the public feeling regulated.” Let them be circulated—Let them be read—And we would join with our Pedobaptist friends in recommending to all, who consider themselves under the Abrahamic covenant, and would like to have a *water seal* put upon their children, according—not to any express command of Christ, or example of the Apostles, but—the “other way,” which Dr. W. tells about,—to read these Lectures.

Finally, we rejoice in the “signs of the times,” that the night of Papal darkness over christendom is far spent, and the day is at hand. “We do trust,” (to adopt the language of a late very respectable Pedobaptist writer,) “that the great Head of the Church is teaching all who love his simple truth, as he has revealed it to men, to guard well against exposing it to rejection and scorn, by superadding too much costume of their own invention.” “We do rejoice that God is bringing his Church to the more simple credence of his word.” “For ourselves, the simplest and most scriptural method, as remote as may be from all the reigning metaphysics of the day, (which are perpetually changing,) will ever be the subject

of highest approbation." "We congratulate our readers, and the Church of God in this country who are contending for evangelical truth"—and for the ordinances of the gospel as delivered by Christ and his Apostles—"that the question is here soon to be, whether the Bible is an inspired book, and its decisions final and authoritative in the Christian Church."

[For the Am. Bap. Mag.]

#### HOUSEHOLD BAPTISMS.

Pedobaptists insist much on the *three* only instances of household baptism mentioned in the New Testament; viz. (of the *Jailer*, *Lydia*, and *Stephanas*.) to justify their practice of sprinkling infants; and that too, notwithstanding the scriptures expressly declare, "They"

(Paul and Silas) spake unto him (the Jailer) the word of the Lord, and to all that were in his house"—and when they had baptized them, "he rejoiced, believing in God with all his house." Acts xvi. 32, 34:—that Lydia's household consisted of "brethren," verse 40; and that the house of Stephanas was "the first fruits of Achaia," and "had addicted themselves to the ministry of the saints." I Cor. xvi. 15. But it is not uncommon, even in these days, for *whole households of believers* to be baptized. I recollect to have seen accounts of several such instances. The following is taken from a communication dated, Richmond, Virginia, June 23d, 1827:—

"Elder Eli Ball, has baptized about 60 persons, the largest part of them respectable white people; and among them one whole household, of six white persons."

SCRUTATOR, Sen.

### RELIGIOUS DEPARTMENT.

To the Editor of the Am. Bap. Mag.

The following article, from the Rhode Island Investigator, if I am not mistaken, will be judged by you, on perusal, as worthy of being re-published.

Yours respectfully, S.

#### RELIGIOUS LIBERTY.

RELIGIOUS liberty is so constantly the topic of declamation, and so many alarms are given of its being in danger, that it seems desirable to attain clear and definite views of its nature, in order to know the peculiar characteristics of the principles and the dispositions which are hostile to its existence.

By *Religious Liberty*, we understand the liberty given by human laws to every *every sect of religionists* to worship according to the dictates

of their own consciences, to exercise and to promulgate in any manner not inconsistent with the equal rights of others, the religion of their own choice, without being thereby subjected to molestation or punishment, at the hands of the government, or its subjects.

Religious Liberty, then, presupposes the existence of different *sects*, and does not *frown* on their existence. On the contrary, it *protects* them. Their protection is indeed its sole object. If all the world were perfectly joined together in the same religious sentiments, affections, and practices, there would be no need of the laws establishing Religious Liberty.

As *Religious Liberty*, therefore,

wholly consists in *protecting* sectarianism; so *religious intolerance* wholly consists in *opposing* sectarianism.

*Sectarianism* consequently can never be opposed to Religious Liberty. Nothing can be opposed to Religious Liberty but *anti-sectarianism*. To assert the contrary would be a contradiction in terms.

How can *sectarianism* be opposed to Religious Liberty, which is the very foundation on which it rests? Can it be opposed to its own existence?

How can *anti-sectarianism* support Religious Liberty? Who will trust a man to protect that which he hates? Can that *protect* sectarianism, which regards it as an intolerable evil?

Different sects, it may be said, have mutually and alternately persecuted each other. This may be true. But their persecutions have always been owing, *not* to their *sectarianism*, but wholly to their *anti-sectarianism*. The principle of *sectarianism* is the principle of liberty and independence. But the principle of *anti-sectarianism* is the principle of dictation and passive obedience. It was so in the days of Luther. It is so still.

The Pagan persecutions of Christianity were all founded on *anti-sectarianism*. The Pagan Priests invited the fellowship of the Christians, and offered to add the name of Jesus to their catalogue of 30,000 gods. Nothing but the independent, conscientious, exclusive and sectarian sentiments and feelings of the primitive Christians prevented their accepting the offer. Some of them indeed, did so, and mingled with the pagans, and lived very quietly. But those who remained *sectarians* were persecuted by the *anti-sectarian* spirit of the liberal and enlightened Greeks and Romans.

And the persecutions of papal Rome have always been founded on

the same spirit of *anti-sectarianism*. The Romish Church claimed to be Catholic, that is—universal—liberal. Accordingly it was *anti-sectarian*. It could not tolerate *schism*. It frowned on *sectarianism*. It could not permit its existence.

Whenever protestants have persecuted, they have done so, precisely upon the same principle. They have been impatient of *schismatics*, *heretics*, *sectarians*. These three terms (so far at least as persecution is concerned) express very nearly the same thing.

Paradoxical as it may at first sight appear, it is demonstrably certain in theory, and historically true in fact, that no general persecution ever did, or ever can arise, from any other cause than from a spirit of excessive catholicism, which cannot tolerate sectarianism. The unity of one indivisible body, which it is deemed exclusive and sectarian not to embrace in the bonds of fellowship, has ever been the Utopian Moloch to which the liberty of sectarianism has been sacrificed.

Just as much as we have of a spirit of *sectarianism* among us, just so much we have of the bold, manly and unconquerable spirit of religious liberty; and no more.

Just as much as we have of a spirit of *anti-sectarianism* among us, just so much we have of the spirit of religious intolerance; and no more.

Ascertain the amount of exertions to put down *sectarianism*, and you ascertain the amount of exertions against religious liberty. Ascertain by whom these exertions are made, and you ascertain from what quarter "our religious liberties are in danger."

Those exertions are here intended, which would 'put down' sectarianism by outcry, clamor, or intimidation. Persuasive arguments to vol-

untary union and catholicism do not come under this head. There are some who entreat their brethren all to speak the same thing, and to be perfectly joined together in the same mind and judgment; and there are others who entreat them to speak nothing at all, and to be perfectly joined together without being of the same mind and judgment. 'Such entreaties are not necessarily connected with such exertions to put down sectarianism, as imply the spirit and principles of intolerance. Mild and persuasive arguments against sectarianism, are not persecutions. But whenever sectarianism comes to be regarded as intolerable, religious liberty is in effect proscribed as intolerable. Hence a violent clamor against sectarianism is much the same thing as a violent clamor against religious liberty. Accordingly we find those publications which are bitter against sectarianism, "*solemnly protesting*" against sectarians, for managing their own affairs in their own way.

If, in a land of liberty, a popular indignation should be raised against sectarianism, religious liberty would be in danger. To be indignant towards sectarianism is the same thing as to be indignant towards religious liberty.

If this clamor and this indignation should rise so high that the lawful efforts of sectarians to promulgate their peculiar religious sentiments, should be regarded *and treated* as an infringement of religious liberty, the disastrous result is self-evident. No class of citizens have a right to infringe religious liberty. American freemen do not intend to *permit* any class of citizens to infringe religious liberty. If, therefore, American freemen can be made to regard sectarian efforts as infringements of religious liberty, they will of course

*prohibit* such efforts, and liberty will be DESTROYED in the mistaken effort to PRESERVE it.

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ON THE BAPTISM OF THE HOLY  
GHOST.

Free inquiry into any subject is of great importance, and the importance of inquiry grows with the importance of the subject. Heathen as they were, it should be spoken to their honour, that certain philosophers at Athens sent for Paul (who was preaching in the market) to come from the place of commerce to the court, where the senate of the illustrious city assembled, that they might know what his doctrine was,— what the things meant which he set forth. And nothing could have been more suited to lead these men to further inquiry than the Apostle's address. It was also upon this principle that Philip said to Nathanael, *Come and see*, when Nathanael asked him, "Can there any good come out of Nazareth?" Our Lord likewise encourages free inquiry, when he says.—'*Search the Scriptures.*' The Jews had entertained wrong notions of the character and kingdom of the Messiah; and in order that they should not be misguided by opinions, handed down from father to son, he exhorts them to search the Scriptures. Prejudices were deeply rooted in the minds of the Jews, and it is not an easy task to remove them from the minds of Christians. While many opinions pass down from age to age incased in prejudice, which no hand ventures to disturb, so, many passages of the word of God, as they have passed from the hand of one interpreter to another, have received a comment which has become equally sacred with the text itself.

If I mistake not, the subject of the Baptism of the Holy Ghost has passed along, carrying with it an interpretation, the correctness of which has not been sufficiently examined. Nothing is more common than to hear, and to read, of "the Baptism of the Holy Ghost," in connexion with Christian experience; or, in other words, to find it used as if it were synonymous with the influence of the Spirit upon the heart. We often hear persons express their hopes that they have been baptized by the Holy Ghost; in the same way they express their opinion as to the conversion, or spiritual enjoyment of others. If such a mode of expression, should lead persons to form an erroneous opinion respecting the *Baptism of the Holy Ghost*, it may be worth while to examine what the Scriptures say about it. This subject is first mentioned by John the Baptist. Mat. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; John says, "he was sent to baptize with water unto repentance, but one was coming after him who would baptize with the Holy Ghost and fire," The declaration here made by John, that one would baptize with the Holy Ghost is, according to our Lord's words after his resurrection, "*The promise of the Father*," which the disciples were to be endued with from on high, while they tarried in the city of Jerusalem, Luke xxiv. 49, "Behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, till ye be endued with power from on high." And thus Luke writes in the first of Acts, when relating the same circumstance as he records in the conclusion of the gospel,— "Commaned them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me;" (it was heard from John.) "For

John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." John had something to *do*, and something to *teach*. He baptized with water; and told them, as a prophet sent from God, that one should come and baptize them with the Holy Ghost. This Christ confirmed by telling them, after his resurrection, this baptism of the Holy Ghost should take place *not many days hence*. He would do it, but the time was not yet come, for he had not ascended into heaven; but Peter tells us, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." It seems that it was to be understood, that there should be some resemblance between the work of John, and something which Christ was to do, at some particular season. The resemblance was, each being a baptism: "I indeed baptize you with water, but he shall baptize you with the Holy Ghost, and fire." This came to pass on the day of Pentecost, and the propriety of the descent of the Holy Ghost being called a baptism, will appear immediately as our minds are transported to the spot by the beautifully simple description which is given of the event. When the 'cloven tongues of fire' rested upon the disciples, the light emitted by these lambent flames enveloped the whole company, so that they were immersed in supernatural fire, just as the persons whom John baptized were immersed in water. The next place we find this expression, is in Acts xi. 16, and it was brought to the Apostle Peter's remembrance, as used by our Lord, when he saw the Holy Ghost fall upon the Gentiles at Cesarea, in the same manner as on the Jews at Jerusalem. "The Holy Ghost fell on them, as on us at the

beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." From what has been said, it would appear that John was the administrator of one baptism, and Christ of another. Here two questions may arise:—Is it not confounding, what ought to be kept distinct, to speak of John's baptism, and Christian baptism as the same? This has been a subject of dispute. I therefore pass on to ask,—Is it not confounding what ought to be considered perfectly distinct, to consider the "Baptism of the Holy Ghost," and that Divine influence which is exercised over the heart of every believer by the Holy Ghost, as one and the same thing? It may be asked, what will be gained by the admission? I reply, a correct mode of expression, the want of which, keeps the most sublime subjects in obscurity, and often the best men at a distance from each other. Suppose, for instance, some good men should believe there is a baptism spoken of in the New Testament, which will be continued as long as the Church is upon earth, and upon inquiry, he is found to suppose this to be the baptism of the Holy Ghost. It would be of importance to convince him, that he confounded the baptism of the Holy Ghost, with Divine influence, and that the former ceased with the Apostles' ministry. Barclay, in his apology, says,—“If there be now but *one baptism*, as we have already proved, we may safely conclude, that it is that of the *Spirit*, and not of *water*; else it would follow, that the *one baptism*, which now continues, were the *baptism of water*.” I should like to see this subject fairly discussed; and should the pages of your Magazine open to it, I shall have no objection more fully to go into it.

[*Lon. Bap. Miscellany.*

## DIFFICULT SUBJECTS.

It is not unfrequent that the Editors of religious papers find themselves “plied with many knotty points in metaphysics and theology.” The following specimens, with very pithy remarks upon them of our valued Brother, the Editor of the *Columbian Star*, will, we doubt not, be read by many with pleasure and profit.

A worthy correspondent not long since, submitted this query—“If the salvation of the elect is determined by predestination, what is the use of preaching?” It will be easy to perceive then, by the hypothetical manner in which our inquirer introduces his doubt that he has made up his mind to abolish preaching, should predestination be demonstrated to his satisfaction. And on the other hand, should preaching appear to be right and proper, he will discard predestination. It avails nothing to tell such an one, that He who ordained the end, also ordained the means, that it is by preaching God accomplishes his purposes, and that it is by this method he designs to bring many sons and daughters to glory. This solution of the case does not satisfy him, and he charges us with cutting the knot instead of untying it, and still persists in preaching, but utterly denies predestination. He never will believe in the intervention of any means and agencies to accomplish that which depends on absolute decree. Our good querist, however, forgets that Deity is immutably and eternally disposed by the benignity of his nature, to grant to his creatures all those good things that constitute the proper objects of PRAYER; and yet prayer has never been precluded or discontinued, by any persuasion of the unchangeable inclination of the MOST HIGH to

grant, even before we ask him, that for which we pray.

Another of our inquisitive friends wishes to be informed on the subject of human impotency in the work of salvation. He accordingly lays before us the following question: "Admitting that there is a difference betwixt natural and moral inability, is not the one as great an obstacle to the sinner's salvation, as the other; or in other words, is not a moral impediment as hard to be overcome as one that is natural?" To this interrogatory, we should feel no hesitation in giving an answer in the affirmative, but we are aware, at the same time, that our intelligent querist would turn upon us with another question, and would immediately perplex us with such demands as these: What do you mean, Sir, by such an answer as this? Do you intend to say that men are as devoid of power to obey the word of God, as stocks and stones are to move themselves, or to think? Has a rational being no more ability to conform to a rational motive than a clock or a watch has, to regulate its own movements? When thus hemmed in by our critical correspondent, we can only say in explanation, that whilst we consider what is usually called moral inability, as insuperable a hinderance to salvation, as that which is natural, yet the method of overcoming these respective hinderances, is not the same. A natural impediment which is complete in itself, and invincible by human power, is only removed by a process which reverses the law of nature, and that process therefore is called a miracle. But the impediment which is denominated moral, but which is as natural as the other, is removed by persuasion, and spiritual impulses exerted upon pre-existing faculties, and is therefore not a

miracle in the common acceptation of that term. We thus conclude that there is a difference betwixt the two *inabilities*, because they are conquered by operative means in themselves distinct and unlike; and though they are both equal to impossibility, yet the one is an impossibility, that is overcome by the application of an extraneous power to pre-existing faculties, and the other is an impossibility that is overcome by the creation of *new* faculties, and by the addition of those faculties to the old ones. Beyond this we presume not to carry the distinction.

Among other questions with which we have been posed is the following: "At what age do children arrive at the period of accountability, or when do they pass the line that separates a state of irresponsibility from that in which they are accountable agents?" We have had but little experience in that system of religious education which may be termed *sponsorial*. We know, however, that some denominations of Christians deal with infants by proxies and sponsors who are understood to occupy their place, and to assume their accountability until they pass the boundary of nonage. After that the sponsors are exonerated from their obligations, as they are devolved upon the proper persons of the supposed adults. We are not aware that there is any particular age at which this transition of accountability takes place. For our own part, we doubt the possibility of fixing a boundary line, or of determining the number of years after which a child shall be answerable for itself, and prior to which time it was not answerable. Any one who should undertake to settle such a limit would require helps in the investigation beyond what reason or Scripture could afford. He would stand in need of

some new light which might throw an occasional beam upon this unexplored region of metaphysics, and conduct his doubtful research to a safe conclusion. But it will probably be best for us to omit all those inquiries in which we have occasion for more light than God has given us. Every step we take towards a topic thus removed from the ordinary aids, will but bewilder us the more, until we step off from all solid ground, and fall ten thousand fathoms down into unsubstantial darkness.

One rule may assist us in reference to the accountability of children, and that is, to make them understand as *soon as possible*, that they are answerable for all their conduct to the *Judge of quick and dead*. We certainly cannot begin too soon to plant in their minds the seeds of knowledge and virtue. We may begin too late, and this we fear is an error among us of no common magnitude.

The difficulties in religion and in all theological speculations, are addressed to our FAITH. What would be the province of faith, if every subject were rendered perfectly transparent to the eye of reason? Faith in such a case would be a superfluous faculty. But we have to learn by experience, how blessed it is in many cases, to *believe*, although we have not *seen*. We were once struck with an observation made in one of the extemporaneous sermons of John Martin. Said he, "You ask me what I am on the doctrine of justification, what on the doctrine of the atonement, what on the Trinity, and what on the decrees and purposes of God as connected with free agency. I reply that on these subjects I am nothing—nothing—nothing but a *believer*." Were we generally more contented with this nothingness in ourselves, we should be better believers.

## AN IMPROVEMENT IN CALVINISM.

OUR Puritan fathers adhered to the doctrine of original sin, as consisting in the imputation of Adam's sin, and in a hereditary depravity and this continued to be the received doctrine of the churches of New England until after the time of Edwards. He adopted the views of the Reformers on the subject of original sin, as consisting in the imputation of Adam's sin, and a depraved nature transmitted by descent. But, after him, this mode of stating the subject was gradually changed, until long since, the prevailing doctrine in New England has been, that men are not guilty of Adam's sin, and that depravity is not of the substance of the soul, nor an inherent physical quality, but is wholly voluntary, and consists in the transgression of law, in such circumstances as constitutes accountability and desert of punishment. This change was not accomplished without discussion. It was resisted by those who chose to be denominated old Calvinists, and advocated by those who were called Hopkinsians, and New Divinity men, until, for many years, these views of original sin have been the predominant doctrine of the ministers and churches now denominated Evangelical. These, while they disclaim the language held by Calvin and Edwards on the subject of imputation, do in accordance with the Bible, and the Reformers, hold that there is a connexion, of some kind, between the sin of Adam and the universal, voluntary, and entire depravity of his posterity, so that in consequence of Adam's sin that all mankind do sin, voluntarily, as early as they are capable of accountability and moral action.

The pamphlets and treatises on this subject were written, chiefly



before my recollection. But I have read them, and have searched the Scriptures, and have, from the beginning accommodated my phraseology to opinions which had been adopted as the result of an investigation which commenced more than seventy years ago, and which is now, with some variety of modification, received substantially, as I apprehend, by two thirds, if not by three quarters of the evangelical divines in the United States.

[Dr. Beecher.—*Spir. Pil.*

#### NATURAL AND MORAL ABILITY.

It is plain, that the *Scriptures* recognize in man *two kinds* of ability and inability; which it is all important should be apprehended by us, and distinguished.—There is a “CANNOT,” or *inability*, consisting altogether in a “*will not.*” It was this, that Joshua charged upon the children of Israel when he said to them: “Ye *cannot* serve the Lord; for he is a holy God.” It was this, which the Saviour *subsequently* charged upon them, when he said: “Why do ye not understand my speech? Even because ye *cannot* hear my word.” At the same time there is co-existing with this *cannot*, a *CAN*, or an *ability*, consisting in the possession, with perfect liberty to exercise, all the faculties of body and of mind, which we are *required* to exercise. It is this “*can,*” which renders man a proper subject of law, and accountable for his actions. The “*cannot,*” which is only another name for a *will not*, being of a *moral* nature, we call *moral inability*. The “*can,*” which is the possession with the liberty to exercise *natural* powers, we call *natural ability*. In other words, moral ability, is *disposition*, and moral inability, is the

*want of disposition*; natural ability is *natural power*, and natural inability is *want of natural power*.

[For the American Baptist Magazine.]

#### ON DEPARTMENT IN THE HOUSE OF WORSHIP.

“KEEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.” This impressive and solemn command of Heaven is communicated through the medium of the wise King of Israel, and the subject to which it refers demands our most serious consideration. “Take heed how you hear,” is an injunction of the Lord Jesus that should never be forgotten. Whatever is connected with the worship of Jehovah should excite in our bosoms the deepest and most solemn reverence. “How dreadful is this place! This is none other than the house of God, and this is the gate of heaven. The place whereon thou standest is holy ground.” From these passages, with others of similar import, we infer the importance of the *manner* in which we should prepare for and attend to the sacred duties of the sanctuary of the Lord. It must often be a matter of grief to the pious worshipper when entering the sacred temple, to see crowds assembled around the doors, and to know that while they are waiting the arrival of the minister, they are often engaged in conversation relative to their various avocations, and the common concerns of life. Happy would it be if this conduct were confined to those who are not professors of religion; but to our sorrow we have not unfrequently seen *members of the church* thus wasting some of the precious moments of the holy Sabbath of the Lord. It is certainly desirable that the congregation, as far as

practicable, should assemble and be seated before the preacher enters the pulpit, and that they should occupy some time in ejaculatory devotion, and in suitable reflections preparatory to the public service, or in reading the Scriptures, with which every pew ought to be furnished. Some denominations of Christians are in the habit of offering up a short prayer immediately after they enter the tabernacle of the Lord. No doubt this is attended with beneficial results; but we should guard against that degeneracy in devotion, which forms of long continued habit are apt to engender.

When the minister rises to lead in the solemn service of prayer for the great congregation, every heart should unite with him, and feel a deep personal interest in this most important part of the public solemnities. In ancient days, "they bowed their heads and worshipped the Lord with their faces to the ground." But alas! what do we now see in our churches? How often do vacant countenances and gazing eyes manifest that God is not in all the thoughts of many of the congregation, and that their hearts are with the fool's eyes in the ends of the earth. Is it not unhappily the case that many such seem not to consider that *they* have a part in the confessions, supplications, and thanksgivings that are offered—and suppose that, as the *minister prays*, this service is not required of them, forgetting that they are presenting themselves before God in the humble attitude of devotion? "I, the Lord, search the heart!"

It must be very gratifying to the servant of God, when he rises to "preach the word," to find the attention of an assembly fixed and prepared to hear the truth; and when in the authoritative language of Scripture he declares, "I have a

message from God unto thee," to perceive that a deep interest and intense feeling are produced.

"Be ye *doers* of the word, and not hearers only." To obey this command requires great vigilance, with humble prayer, not only while hearing, but in our reflections upon what we have heard. How often is the preaching of the gospel like water spilled on the ground, which cannot be gathered up. "With the heart man believeth unto righteousness." To hear profitably we ought to treasure up in our hearts "the engrafted word," and therefore should carefully avoid whatever has a tendency to lessen that deep religious feeling which is the natural and legitimate consequence of the preaching of the glorious gospel of the blessed God. It is therefore desirable that at the close of the services the congregation should immediately repair to their habitations. While we would not object to the friendly salutations of Christian friends when retiring from public worship, great care should be taken that no trifling subject be introduced; and that silence be observed, or that the conversation be confined *exclusively* to religious subjects. In a word, after hearing the messages of salvation, we should go to our secret chambers, and there meditate upon them, and pray that the word of God may be "quick and powerful, and sharper than any two-edged sword."

In some congregations, many are in the habit of remaining occasionally after the benediction, and uniting in singing hymns, and frequently such as are not at all adapted to the subject that has been discussed by the preacher. The effect of this course must be, to lessen, if not destroy, the beneficial effects that might otherwise result from the truths which have been advanced.

The faithful minister prays much

on his knees, and with the word of God before him, that his labours may not be in vain in the Lord; in this service he should be sustained by the prayers of all his brethren. We know little of the many wakeful hours of night that the true servant of Christ spends in meditating on those subjects that are connected with the welfare of his people. "They watch for souls as those that must give account;" and often in the silence of the night does this prayer ascend from their hearts, "Spare thy people, O Lord, and give not thy heritage to reproach."

After the lapse of years, the regular routine of the public services of the Sabbath, becomes so formal, as to lose, with many, much of its interest. To prevent this evil, would it not be well for the minister, occasionally, after he rises to engage in prayer, to make a few brief remarks on its nature and importance, and the necessity of uniting in the service with the whole heart? and occasionally, also, before preaching, for the purpose of securing the attention of an assembly, to offer some pertinent observations on the responsibility of each individual to whom the gospel is addressed? Appeals thus made to the heart and conscience, would, we are satisfied, be attended with much benefit.

Finally; as it cannot have escaped the notice of an attentive observer, that there is often great remissness in the house of God, we would present the scriptural admonition, "He that hath ears to hear, let him hear."

LAITY.

BUTTERWORTH'S CONCORDANCE.

Mr. Editor,

The great merits of Butterworth's Concordance, have given it celebrity and an extended circulation; and I

was pleased to see it announced that the work was to be stereotyped in Boston, and furnished at a moderate price, believing it would be a great benefit to the Christian community. But I was much disappointed on examining the new edition, to find prominent alterations in the work, repugnant to Mr. Butterworth's sentiments. It is well known that he was a distinguished Baptist Minister, of sound religious sentiments, and in his own edition of the Concordance gave such definitions of Scripture terms, as he believed to be agreeable to the Sacred Word. The present edition is stated to contain considerable improvements, by Dr. Adam Clarke.

The following definition of Baptism, I find in the previous editions of Butterworth, to which I have had access; and I also annex the definition in Dr. Clarke's edition, that the variations may be noticed.

*Mr. Butterworth's Edition.*

"BAPTISM, s. is, (1.) an ordinance of the New Testament, instituted by Jesus Christ, Matt. xxviii. 19, *whereby a professed believer in Christ, is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in, and covered with water, and then raised up out of it, as a sign of his fellowship with Christ, in his death, burial, and resurrection, and a sign of his own death to sin, and resurrection to newness of life, here, and to life eternal hereafter, Rom. vi. 3, 4, 5. Col. ii. 12, &c.*"

*Dr. Clarke's Edition.*

"BAPTISM, s. is (1.) an ordinance of the New Testament, instituted by Jesus Christ, Matt. xxviii. 19, *whereby the person is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in, or sprinkled with water, as a sign of his death to sin, and resurrection to newness of life here, and to life eternal hereafter, and of the influence of the Holy Spirit, Rom. vi. 3, 4, 5. Col. ii. 12, &c.*"

However desirable it may be to incorporate improvements in new editions of works, it is in the highest degree unjustifiable to make an author contradict himself, or inculcate the reverse of his own sentiments.

In the present edition, Dr. Clarke has given notice in the preface of the alterations he has made in the articles, *election, predestination, conversion, covenant, &c.* but no notice is given of an alteration in the article of Baptism. Thus, Mr. Butterworth is made to say, that baptism is immersion, or sprinkling, at which he would have been indignant; and in a few years, he may be quoted as an authority to this effect.

Such prominent alterations might be made in Scott's Commentary, or Henry's Exposition, as would entirely neutralize them, and leave the world in uncertainty what were their real sentiments; or they might be made to teach the contrary of what they believed; but would the Christian community tolerate such a measure? Doubtless men of all denominations would frown upon the proceeding. With as little propriety, can Mr. Butterworth be made to say that baptism is sprinkling; and the public will no doubt demand an edition of his Concordance, conforming in its prominent points to the original.

PAULINUS.

IMPRESSION OF THE FIRST SACRIFICE.

When the parents of our race, recent from their guilty fall, were abased by the divine rebuke, driven from their blissful seat, and filled with dismay at the threatening of DEATH! a threatening piercing through their souls, but of the nature and effects of which they could form none but vague ideas: And when, directed by

stern authority to apply some instrument of death to the lamb which with endearing innocence had sported around them, an act of whose effects they as yet knew nothing, they heard its unexpected cries; they beheld the appalling sight of streaming blood and struggling agonies, and life's last throes; they gazed upon the breathless body, and they were told, THIS IS DEATH,—how stricken must they have been with horror, such as no description could ever paint! When, further, they had to go through all the other process of the sacrifice, their hands reluctant, and their hearts broken, and all their soul crushed down by the sad consciousness that these horrid things were the fruit of their sin, and yet contained the hope of their deliverance;—who can imagine the extremity of their feelings?" *Dr. Smith.*

EDUCATION.

"Knowledge is power."—*Lord Bacon.*

It has been said, that "knowledge is power," and it is so in the very best sense of the word, because obedience to it is voluntary, not compulsory. It does not require the exercise of brute force, the arm of lawless violence, nor the despot's iron rod to support its pretensions. The irresistible influence of mind subjects both animate and inanimate creation to its dominion. Nature is compelled to open her storehouse, and pour out her wealth at the feet of this Minerva. The savage ferocity of predatory animals crouches in her presence, or seeks refuge and safety in the coverts of forests, or the fastnesses of rocks. And the combined physical strength of mankind united in society, yields to the guidance of some master-mind, of some directing soul.

Every community, in its progress from savage to civilized life, has attached more or less importance to education; and in proportion to the cultivation of literature has the influence of every country been great, or small over the neighbouring nations. This was pre-eminently exemplified in the Hellenistic republics. Athens, emphatically denominated the eye of Greece, owed her superiority to the intelligence of her citizens, and their eager thirst for knowledge. The fruits of this mental taste and culture shed a halo of glory around her when the sun of her political existence was fast declining; and the dark night of slavery and ruin was frequently illuminated by gleams of genius, just as the sunless atmosphere of the frozen regions, is, during the long winter's gloom, occasionally cheered by the beautiful coruscations of the Aurora Borealis.

Compare the description of the ancient inhabitants of Britain given by Cesar and Tacitus, with her history for the last three hundred years; the influence she now possesses on the theatre of Europe, with her former petty and discordant state, and her abject submission to the Roman yoke. Imagine to yourself a country overgrown with forests and morasses; the inhabitants a rude and savage race, with their painted bodies, partially clothed in the skins of wild beasts, addicted to the most cruel rites, subject to the most debasing superstitions, and enveloped in the grossest ignorance: See the same people emerging from their barbarity, in a semi-civilized state, under the Saxon kings: Read of, and admire, the virtues and abilities of an Alfred, struggling with the difficulties of the times, using every effort to introduce the order of regular government, and infuse a taste for literature and science among his

people; and you must sympathize with him, when he complains, that on his accession he knew not one person south of the Thames, who could interpret the Latin service. Mark the ignorance, barbarism, and tyranny of the Norman kings, and all the evils of the feudal system. Then, turning to the present page of our national history, ask, What powerful, what mighty agency has accomplished this great, this wonderful change? What is it, which enables this small and sea-girt land to give laws to one-fifth of the population of the globe; to claim a chief seat in the counsels of Europe; and to cause an overwhelming preponderance into which ever scale she casts the weight of her influence and arms? Again, what is it which has broken the fetters of civil and religious tyranny; set the serf free from his lord; liberated the lord himself from the thralldom of spiritual domination, and spread the principles of liberty and knowledge from shore to shore, of this *pearl of the sea*? Education has done all this—and more than this. She has unsealed the *volume of inspiration*, and proclaimed its tidings to “the way-faring man.” She has uttered the words of life in almost every language, and clime of the world, and has told of the “day-spring from on high,” to nations that had long sat in darkness and the shadow of death.” [*Lon. Bap. Mis.*]

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REFLECTIONS OF THE CHRISTIAN IN  
VIEWING THE WORKS OF NATURE.

The ancients contemplated their groves, grottoes, fountains, &c. as consecrated by the presence of some tutelary deity. To the Christian every object of nature

“Prompts with remembrance of a present God.”

He realizes the truths so admirably expressed by the bard of feeling—

“One spirit—His

Who wore the platted thorns with bleeding brows,  
Rules universal nature.

His presence, who made all so fair, perceived,  
Makes all still fairer.”

He regards the course of nature as subservient to the accomplishment of the divine purpose in the scheme of human redemption, when evidence is afforded that permits him to appropriate to himself its inestimable advantages. He derives from each natural phenomenon some useful monition, to advance his moral and spiritual improvement. In those tremendous engines of Omnipotence, the volcano, the earthquake, the hurricane, and the thunderstorm, he recognizes the mighty arm so capable of protecting him from every menacing danger. “The pillars of heaven tremble, and are astonished at his reproof.” The Christian, with child-like confidence reposes on that awful agent,

“Who rides upon the whirlwind and directs the storm.”

When the tempest gathers over the vast expanse of ocean, and the waters thereof roar and are troubled, he views its rolling waves as a transient yet touching memorial of the moment when his spirit was overwhelmed by the billows of sorrow; he remembers the omnipotent arm that restrained their fury, and the voice that proclaimed, “Hitherto shalt thou come, but no farther.” His faith is firmly fixed on the veracity of those promises which he knows are more immoveably secure than the rooted rock that bids defiance to the beating surge.

When he walks in the luxurious wilderness, or on the plain enamelled with flowers, he traces the footsteps of that benevolent Parent, who “replenisheth the earth with his goodness, whose paths drop fatness; they

drop upon the pastures of the wilderness, and the little hills rejoice on every side.” Each gentle zephyr bears on its wing a token of divine beneficence, and returns when the heart is suitably affected, laden with a contrite sigh, a heavenly hope, a fervent prayer to the adorable Creator. And in a season of mental dejection and disquietude, when the eye is less attracted by the gayer scenes of creation, the murmur of the limpid stream, the placidity of the noiseless lake, the soft warbling of the feathered choir may serve to soothe and tranquillize his troubled spirit. As the sun spreads its beams over the lowly vale, or the gentle showers descend to restore its fading verdure, so may the Sun of righteousness irradiate his darkened soul, and showers of grace descend to impart new animation and strength to his Christian character. Whilst he sojourns on this fair spot of the universe, shaded as it is by sin and sorrow, he believes that the hand that with so much facility continues in operation the laws of Nature, has power to sustain him in his Christian course faithful unto death. To the direction of that infinite wisdom which in his works employs the best means to secure the best designs, he commits the complicated interests of his mortal life. Some mysterious providence may baffle exploring reason, as natural phenomena often do the most acute researches of the man of science. Yet for the development of these mysterious dispensations, he is satisfied to wait for the revelations of a brighter day; confiding in the assurance “that all things work together for good to them that love God, and who have committed their interests into his hand as unto a faithful Creator,” he anticipates the period fast advancing when good will be unalloyed with

evil, purity no longer subjected to temptation, and life crowned with immortality.

Nothing can impart so rich an interest to the study of Nature, as the pleasing assurance that we are living in unity with its divine Author, and in virtue of the provisions of his mercy, sustaining towards Him the most intimate and endearing relations. Hence his attributes, however awful the aspect they may sometimes assume in the works of Nature, always smile upon our interests, and are engaged on our behalf; and hence, also we are allowed to claim a propriety in every object we contemplate, whatever be its beauty, and whatever its grandeur. "For all things are yours," says the voice of inspiration, "and ye are Christ's, and Christ is God's." [Ib.]

#### THE CHRISTIAN ALMANAC.

The advantages we have received, in common with the community, from this interesting manual, has led us to look forward with pleasure to the period when a new Number would be issued. The Number for 1829 has appeared, and the matter it contains, fully answers our anticipations. We shall not risk much by saying that it excels former Numbers. Many periodicals of the day have, every year, been constrained to acknowledge its merits, and to recommend it to every family in the Union. Perhaps no work, of its size, was ever published, which has communicated such a mass of condensed intelligence, given a higher tone to the feelings of those Christians, who are engaged in the various benevolent operations abroad in the land, and has contained so many admonitions to every class of readers, as the Christian Almanac. Its character, however, is so well established, that it does not require a laboured commendation of ours; we, however, are so much pleased with the Preface for the ensuing year, that we present it to our readers, hoping that their exertions to extend the circulation of the work will be increased in

proportion to the richness of its contents. The Almanac is now sold by the hundred, at \$3,50—even cheaper than the price of Tracts. This consideration, surely, will induce many friends to the spread of truth, to purchase this work as a Tract suitable for gratuitous distribution.

#### PREFACE.

THE CHRISTIAN ALMANAC for the present year, differs materially in its plan from those which have preceded it. Variety in the plan and character of the successive numbers, it is believed, will give the work additional interest with its Patrons. One of the characteristic features of the present Number, is the introduction of laconic sayings and pithy maxims on a multitude of subjects, selected from the writings of ancient and modern sages. This plan, it is believed, is peculiarly adapted to Almanacs, which, as they are our constant companions for a year, should contain such matter as will bear repeated perusal, and such, too, as will rather suggest to the reader topics of thought, than gratify him by following out any particular train of reflections.

In thus widening the range of subjects treated of in the Almanac, we may perhaps have devoted a larger space than has been common to what may be termed "human wisdom;" but, still, we trust, we have not forgotten that a principal object of this little work, is to give impulse to the effort which is now making for the conversion of the world. Vain, indeed, is all human wisdom, except as it is connected with the wisdom which is from above—that wisdom which, with all truly serious and reflecting men, will ever be "the principal thing." That this true wisdom may fill the hearts and govern the actions of all who read these pages, and that the facts which are here recorded may excite them to active and unceasing effort in the great work of raising the world from sin to holiness, is the first wish of the Committee.

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect, that, forty years ago, although *Paganism* reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant Missionary heard, in all her wide domain; and that now, there are more than two thousand Missionaries and Assistants scattered over this vast territory, constantly employed in preaching and teaching from the Book of Life; that their schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry, of whom 25,000 have become members of Christian churches:—when we consider that *Religious Tracts* were scarcely heard of, thirty years ago; and that now, two

Associations in Britain and America have sent one hundred and twenty millions of these little messengers into all parts of the world, while every year adds fifteen millions to the number:—when we reflect, that 20 years ago, only one in six of the young men in our colleges were preparing for the Ministry; and that now, through the influences of the Holy Spirit on the Churches, and the divine blessing on *Education Societies*, the proportion is one in three:—when we consider, that only fifteen years since, *Sabbath Schools* were scarcely known in this country; and that now, one Society has under its care 260,000 children:—when we reflect, that only four years ago, a few Christians in Monroe county, N. Y. resolved to supply every family in that district with a *Bible*; and that, since that time, a similar resolution has been adopted in districts embracing more than half of the population of the United States, in many of which the work is already done:—when we consider, that although *Intemperance* rages to such an extent in the United States, that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has, nevertheless, been formed, within two years, on such principles, and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land:—when we consider, that, although the *Sabbath* is profaned by the travelling of stages through all our principal towns, and by the passage of steam-boats, canal-boats, and other conveyances, along the lines of our most flourishing villages, a band of devoted men, have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall, and restore the fallen glory:—when we consider these things, we ask again, who, that calls himself a Christian, will not join with his whole heart in the glorious enterprise of delivering the world from the thralldom of sin and Satan? and who, that has faith but as a grain of mustard seed, does not see in the movements to which we have adverted, the approach of that day, predicted in Holy Writ, when “the deserts shall rejoice and blossom as the rose,” when “the mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow into it,” when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever?”

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SALEM ASSOCIATION, AND THE WIDOWS’ FUND.

The first Anniversary of the *Salem Association* was held at Lynn, on the 25th. and 26th. days of September ultimo.

Rev. A. DRINKWATER, preached the introductory discourse from John xv. 5. “Without me ye can do nothing.” A collection was taken up for the relief of the Widows of deceased Baptist Ministers; and the Association organized by the choice of Rev. LUCIUS BOLLES, D. D. Moderator; and Rev. GUSTAVUS F. DAVIS, Clerk.

The intelligence received from the churches was, for the most part, very encouraging. About 327 had been added during the past year. The state of Sabbath Schools and Bible Classes, flourishing; and the cause of Missions, Bible, Tract Societies, and the like, as their letters and contributions fully showed, rising in their estimation. More than \$800 for these objects were paid in, during the session.

At 7 o’clock, the first day evening, Rev. HOWARD MALCOM, preached. After which several spirited exhortations were given by the other ministering brethren present. The early prayer meetings the next day morning, were well attended, solemn, and interesting.

At 11 o’clock A. M. the second day, Rev. Mr. LOOMIS, from Connecticut, preached. The afternoon discourse, previous to the celebration of the Lord’s Supper, was delivered by our venerated father in the ministry, Rev. JOSEPH GRAFTON; and the concluding discourse after the adjournment of the Association, by the Rev. Mr. FREEMAN of Lowell. The utmost good feeling and harmony prevailed during the whole meeting, and it is believed, the season, by many, will long be remembered.

We are happy to add, that our anticipation, expressed in the last number, concerning the disposition of the *Widows’ Fund* belonging to this body, has not been delusive. The subject having been fully discussed, and all inquiries satisfactorily answered they adopted the same resolutions with the Boston Association. We copy the following from the Boston Minutes:

The Committee on the expediency of transferring the funds of this Association to the Massachusetts Baptist Charitable Society, reported as follows:



The Committee appointed to consider the expediency of transferring our funds for the relief of destitute widows and children of deceased Baptist Ministers, have attended to that subject, and respectfully submit the following Report:

It appears that the Treasurer of the Massachusetts Baptist Charitable Society, has in his hands about \$ 1500, designed for the benefit of all persons of the above description, throughout this Commonwealth; that the same individual, acting as Treasurer of this Association, has in his hands about \$ 600, raised by annual contributions, for the relief of destitute widows and children of deceased Baptist Ministers within our own limits; also that the same person, acting as Trustee for the Old Colony Association, holds the funds of that body collected for the same object. Here then are three separate funds, designed for the same benevolent purpose, held and managed by the same man. Your Committee are unanimously of opinion, that these funds can be managed more easily, safely, and profitably, by an incorporate than by an unincorporate Society; that it would serve to draw more closely the bonds of christian union, and more effectually accomplish the object which all have in view, if every Baptist Association in the Commonwealth was to place its funds, raised for this general purpose, in common stock; and your Committee accordingly submit the following Resolutions:

1. *Resolved*, That the Treasurer of this Association be, and he is hereby, authorized to transfer all our funds, intended for the above charitable purpose—also, all moneys which shall hereafter be collected at our annual meetings for the same purpose, to the Treasurer of the Massachusetts Baptist Charitable Society, for the general benefit of the widows and children of deceased Baptist ministers within the limits of every Association in this Commonwealth, which shall adopt the same course, and remit their collections annually for this benevolent purpose.

2. *Resolved*, That this subject be recommended to the attention of our sister Associations in Massachusetts, that they

may act in relation to it as they may think proper. Per order of the Committee,

C. TRAIN.

This Report was accepted, and the resolutions adopted.

The following RESOLVE ON TEMPERANCE, was also passed by the Association.

Whereas the use of ardent spirit is injurious to the interests, the morals, and the piety of our country, and totally unnecessary except as a medicine,—

*Resolved*, That it be recommended to the members of the Churches composing this body, to abstain from the use of it in all its forms, except as medicine, and that they employ all prudent efforts to discountenance its use by others.

A. DRINKWATER, *Chairman*.

THE NOVA-SCOTIA BAPTIST ASSOCIATION, AND THEIR LITERARY AND THEOLOGICAL SEMINARY.

The Nova-Scotia Association held its annual meeting at Horton, N. S. June 23d, and 24th ult. There are in this body 30 churches, 17 ordained ministers, 6 licensed preachers, and 1772 members. A very pleasing attention to religion has existed in several of the churches the year past; whole number baptized, 334. We find the following in the Christian Watchman:

“The brethren of this Association, are taking vigorous measures for the establishment of a Literary and Theological Seminary, to be located in Horton, N. S. A Committee of Directors, consisting of 37, and a Managing Committee of seven, are appointed. The two leading objects to be accomplished by this Seminary, are, 1st. the providing of suitable instruction, within the reach of young men, who give satisfactory evidence that they are called to the gospel ministry, that they may come forward to the service of the churches, as “scribes well instructed unto the kingdom of God;”—and 2d, to afford adequate means for the general instruction of youth of every class in society, that thus the advantages of education may be more widely diffused, and not be confined to the wealthy. To accomplish these laudable purposes, a Society is organized called *The*

*Nova-Scotia Baptist Education Society*, having a President, two Vice-Presidents, a Treasurer, and two Secretaries."

And we join in the wish, that in their noble enterprize, they may meet with much success.

#### WOODSTOCK BAPTIST ASSOCIATION,

Held its annual meeting at the Baptist Meeting-house in Ludlow, Vt. on the 24th and 25th ult. The Rev. R. M. Ely, of Springfield, preached the Introductory Sermon, founded upon Rev. iii. 19. The Rev. Aaron Leland, was chosen Moderator, and Rev. Ira Person, and Rev. Gibbon Williams, Clerks.

The Association, embraces twenty-five Churches, and nearly three thousand communicants. From many of the Churches the most cheering intelligence was received, especially from Newport, and Cornish, N. H. and Mount Holly, Vt. in which places the Lord has been pouring out his Spirit, and creating a people for his praise; and from most of the Churches, the information brought to the Association was interesting.

The following article, from the *Christian Watchman* of last week, which we insert with pleasure, pays a just tribute of affection and respect to the President of Columbian College, to which his numerous friends will readily subscribe. The vacuum which his removal from New-England made in the circles of friendship, and in his professional and religious associations, was sensibly felt by them.

We rejoice in the safe arrival of his interesting family at Washington; and hope that the sunshine of prosperity will light their future path, as well as irradiate and rest upon the College over which he has been called to preside. Mr. Chapin, in all his intercourse with society, has invariably sweetened, harmonized, and strengthened the bands of Christian and social fellowship; and we know that he will shed around his new connexions, the influences which arise from chaste thought, faithful admonition, and fervent devotion.

#### COLUMBIAN COLLEGE.

We learn that the Rev. Stephen Chapin, D. D. President of this Institution, having arrived at the City of Washington, has entered on the duties of his office under favourable auspices. He has our best wishes for his increasing success. His long experience in a sphere of usefulness at Waterville, added to the many advantages which his experience as a literary gentleman and a Minister of the Gospel, have given him, peculiarly qualify him for the station he now occupies. We doubt not, that whilst he conscientiously discharges all his appropriate duties as President, he will continue to be useful, as opportunities may present, in occasionally preaching that gospel of which he is an able Minister, and of the purity of which he is a living example. We congratulate the friends of the College on the acquisition of such a man.

#### ORDINATION, &c.

At New Britain, Pa. on the 27th of September, ult. Mr. SAMUEL AARON was ordained to the work of the gospel ministry. Sermon, by Rev. John L. Dagg, of Philadelphia.

#### Baptist Meeting-houses Opened.

At Athol, Mass. a new Baptist Meeting-house was opened for public worship, on Thursday, Oct. 2, ult. The Introductory Prayer was offered, and select portions of Scripture were read by Rev. Asaph Merriam, of Royalston; an appropriate Hymn was sung by the choir; the Dedicatory Prayer was offered by Rev. Elias Mc Gregory, of Leveret; a Psalm was then sung; after which, Rev. Elisha Andrews, of Templeton, preached a discourse from Psalms lxxxiv. 1; an Anthem was then performed; and the closing prayer was offered by Rev. Thomas Marshall, of Petersham.

On Wednesday, the 8th of Oct. ult. a new Baptist Meeting-house was opened in Reading, Mass. with appropriate services, and the Rev. JOSEPH M. DRIVER, ordained Pastor of the Baptist Church in that place. Select portions of Scripture were read by Rev. S. S. Mallery, of Woburn; Dedicatory Prayer, by Rev. H. Jackson, of Charlestown; Dedicatory Sermon, by Rev. Gustavus F. Davis, of South Reading, from 2 Sam. vi. 12; Ordaining Prayer, by Rev. C. O. Kimball, of Methuen; Charge, by Rev. R. Babcock, jr. of Salem; Right hand of Fellowship, by Rev. G. Leonard of Salem; Address to the Church and Society, by Rev. Dr. Bolles, of Salem; Concluding Prayer, by Rev. J. O. Choules, of Newport, R. I.; Benediction, by the candidate.

It is worthy of remark, that though the means of the Society are very small, they have, *at their own expense*, erected this house of worship, and have a subscription nearly filled to procure a bell.

The same day, (Wednesday, Oct. 8th.) a new Baptist Meeting-house was opened for public worship, in Weston, Mass. The religious services commenced by singing an Anthem—"I was glad when they said unto me," &c.; Introductory Prayer, by Rev. Amasa Sanderson; Reading of the Scriptures, by Rev. Charles Train; an Anthem, "O praise the Lord," &c.; Dedicatory Prayer, by Rev. Joseph Grafton; Sung 176th Hymn, Winchell's Supplement; Sermon, by Rev. Elisha Williams, from 2 Chron. vii. 1; Concluding Prayer, by Rev. C. Train; an Anthem, and Benediction closed the services.

*The Worcester County Baptist Charitable Society, in account with Carlo H. Snow, Treasurer.*

|           |   | DR.           |
|-----------|---|---------------|
| 1827.     |   |               |
| Sept. 10. | To cash paid for printing, per order,   | 5,00          |
|           | " paid for transporting clothing to Boston,   | 3,10          |
| 15.       | " paid Treas. of Bap. Gen. Convention,  | 100,00        |
|           | " paid Treas. of Mass. Bap. Ed. Society,  | 100,00        |
|           | To amount of clothing forwarded to Boston, by Charles C. P. Crosby, for Indian schools,   | 129,06        |
| Nov. 2.   | To cash paid Treas. of Mass. State Convention,  | 100,00        |
| 24.       | To amount of clothing delivered Haven & Forbes, by Mrs. Louisa Conyers for the Carey mission station,   | 21,44         |
| 1828.     |   |               |
| Jan. 2.   | To clothing distributed among beneficiaries at the Newton Theol. school,  | 10,78         |
|           | To bedding sent to J. M. Peck, of Illinois, by Rev. J. Going,   | 51,50         |
|           |   | dolls. 521,78 |
| 1827.     |   |               |
| Aug. 15.  | By amount of money and clothing received from sundry persons and Societies, and published in connection with the minutes of the Worcester Bap. Association, | 491,08        |
| 16.       | By balance of clothing received of former Treasurer, for Education,   | 10,78         |
| Sept. 27. | By cash returned by Rev. E. Andrews,  | 25,00         |
| Nov. 12.  | By bedding from female friends in Holden, for J. M. Peck, Illinois,   | 8,00          |
| 16.       | By bedding from female friends in West Boylston, for J. M. Peck, Illinois,  | 8,00          |
| 1828.     |   |               |
| Jan. 2.   | By cash from mission box, by Mrs. Crosby,   | ,92           |
| 10.       | By interest received of D. White,   | 1,51          |
|           | By amount received from friends in Milbury, for J. M. Peck,   | 4,00          |
|           | By amount received from friends in for J. M. Peck,  | 31,50         |
|           | By interest on 50 dolls. for one year,  | 3,00          |
|           | Total for the year,   | dolls. 583,79 |
|           | Amount paid out by order,   | 521,78        |
|           | Balance due from Treasurer,   | dolls. 62,01  |

The Committee appointed to audit the account of Carlo H. Snow, Treasurer of the Worcester County Baptist Charitable Society, hereby certify, that they have examined the same, and found it correctly cast and properly vouched.

JOHN WALKER,  
JOSEPH WHITE.

*Account of money and clothing received by Otis Converse, Treasurer of the Worcester County Baptist Charitable Society, Aug. 20 and 21, 1828.*

|   |       |
|---|-------|
| From Female Mite Soc. Templeton, for For. miss.   | 6,25  |
| Box of clothing, from the same,   | 18,10 |
| From Rev. Moses Harrington, Sutton,   | 2,00  |
| Female Miss. Soc. Princeton,  | 11,29 |
| Worcester Female Bap. Charitable Soc.   | 38,30 |
| The same in clothing, for Education,  | 11,64 |
| Do. for Indian mission,   | 48,69 |
| Rev. Jonathan Going, Worcester,   | 1,00  |
| John Stiles, Boylston,  | 1,00  |
| Joshua T. Everett, Princeton,   | 1,00  |
| Joel Merriam, do.   | 1,00  |
| Wm. Everett, do.  | 3,00  |
| Isaiah Everett, do.   | 1,00  |
| Joshua Everett, do.   | 1,00  |
| Daniel Foskett, do.   | 1,00  |
| Gamaliel Beman, do.   | 1,00  |
| Wm. Howe, do.   | ,50   |
| Simeon Foskett, do.   | ,50   |
| Abraham Everett, do.  | 1,00  |
| Wm. S. Everett, do.   | 1,00  |
| Asa W. Howard, do.  | 1,00  |
| Unknown persons in the same place,  | ,77   |
| Fem. Bap. Char. Soc. Spencer,   | 12,25 |
| Amount collected at monthly concert of prayer, by brethren in Gardner and east part of Templeton, for Indian mission, | 11,85 |
| Solomon Marble, Milbury,  | 1,00  |

|  |       |
|--|-------|
| Rev. Benj. N. Harris, Leicester,   | 1,00  |
| Ebenezer Dunbar, do.   | 1,00  |
| Unknown persons, do.   | 1,32  |
| Leicester Fem. Bap. Char. Soc. (education),  | 4,60  |
| The same in clothing,  | 5,04  |
| Westborough Female Bap. Ben. Soc. for For. miss.   | 6,54  |
| Dorcas Society, same place, cash for Dom. Miss. 3,48, and in cloth 56 cts.               | 4,00  |
| Sally Forbush, Southborough, clothing,   | 1,00  |
| The same in cash,  | ,50   |
| Pedy and Milly Johnson, Southborough,  | 1,50  |
| Amount collected at concert of prayer, Bellingham,                                       | 1,91  |
| Dea. David Gleason, Ward,  | 1,00  |
| Dea. Samuel Warren, do. for Foreign miss.  | 1,00  |
| Benj. Wisser, do.  | 2,00  |
| David Hosmore, do.   | ,50   |
| Jona. Rice, do.  | 1,00  |
| Jona. G. Warren, do.   | ,50   |
| David Scott, do.   | 4,00  |
| Rev. John Paine, do.   | 1,00  |
| Ward Female Bap. Char. Soc. for For. Miss.   | 7,50  |
| Rev. Abisha Samson, Harvard,   | 1,00  |
| Jacob Haskal, do.  | 5,00  |
| Dea. C. Chase, do.   | 1,00  |
| Amariah Wood, do.  | 1,00  |
| Silas Haynes, do.  | 1,00  |
| Job Howard, do.  | 2,00  |
| Doct. E. Stone, do.  | 1,00  |
| S. W. Burbank, do.   | ,60   |
| Two friends, do.   | ,50   |
| Benj. Barnard, do.   | 1,00  |
| Jeremiah Dyer, do.   | 1,00  |
| Asa Farr, do.  | 1,00  |
| Abel Willard, do.  | 1,00  |
| Henry Houghton, do.  | 1,00  |
| Joshua Tucker, do.   | 1,00  |
| Fem. Bap. Ben. Soc. do.  | 12,02 |
| Joshua Tucker, do. clothing, Carcy Station,  | 10,25 |
| Elizabeth Tucker, (now deceased,) a bequest in clothing,                                 | 13,76 |
| Bellingham Fem. Bap. Charitable Soc.   | 13,42 |
| The same in clothing and bedding,  | 14,00 |
| George Scott, Gardner,   | 1,00  |
| Two females in Leomister, by J. Merriam,   | 1,20  |
| Rev. John Walker, Holden,  | 1,00  |
| Samuel Demmon, do.   | 1,00  |
| Ilezekiah Walker, do.  | 1,00  |
| Joel Walker, do.   | 1,00  |
| Jonatban Flagg, do.  | 1,00  |
| Wm. M. Hubbard, do.  | 1,00  |
| Benj. Hubbard, do.   | 1,00  |
| Dea. J. Woodbury, do.  | 1,00  |
| James E. Cowden, do.   | 1,00  |
| Dea. S. Walker, do.  | 1,00  |
| Asa Goddard, do.   | 1,00  |
| Joseph Davis, do.  | 1,00  |
| Collected at monthly concert of prayer, Holden, Agricultural and Mechanical Society, do. | 24,45 |
| Mrs. Walker's Missionary Box, do.  | 1,77  |
| Children of Sabbath School, do.  | 1,80  |
| Bap. Female Cent Society, do.  | 12,19 |
| Bap. Fem. Dorcas Society, do. in clothing, for Thomas Station,                           | 23,19 |
| Rev. Charles C. P. Crosby, do.   | 1,00  |
| Dea. Nathaniel Stowell, Worcester,   | 1,00  |
| Dea. Daniel Goddard, do.   | 1,00  |
| Collected at monthly concert of prayer, do.  | 11,00 |
| Sutton and Douglas Fem. Bap. Char. Soc. in bedding and clothing,                         | 18,24 |
| The same, for Indian Mission,  | 5,38  |
| Juvenile Soc. in cloth, for the same,  | 2,74  |
| Contribution collected by Mrs. Boomer,   | 2,00  |
| Rev. J. B. Boomer, Sutton and Douglas,   | 1,00  |
| Salmon Burden, do.   | 1,00  |
| George Nolon, do.  | 1,00  |
| Joshua Lackey, do.   | 1,00  |
| Collected at monthly concert of prayer,  | 2,89  |
| Obed Taylor, do.   | 5,00  |
| Rev. Abial Fisher, jr. West Boylston,  | 1,00  |
| Contribution after Miss. Sermon, Templeton,  | 76,70 |
| Dea. Eliah Wight, Bellingham,  | 1,00  |
| Rev. Jonathan E. Forbush, Southborough,  | 1,00  |
| West Boylston Fem. Bap. Char. Soc.   | 22,34 |
| Dea. Joseph White, West Boylston,  | 1,00  |
| Dea. Mark Bacheller, Grafton,  | 1,00  |
| Samuel Prentice, do.   | 1,00  |
| Oliver Rice, do.   | 1,00  |
| Dea. James McLallen, do.   | 1,00  |
| Otis Converse, do.   | 1,00  |
| Parson Bemis, Milbury,   | 1,00  |
| Stephen Brown, do. cloth,  | 1,00  |
| Mr. Cutting, do. do.   | ,56   |

|   |   |   |       |  |                       |
|---|---|---|-------|--|-----------------------|
| Cyrus White, Milbury, Chh.  | - | - | .88   | Amount collected by the Bap. Soc. in Worcester,<br>for Leonard Slater and Miss Thompson, for the<br>benefit of Thomas Station, - - - - - 7,00<br>Collected at the communion of the Worcester<br>Bap. Association, for dom. miss. - - - - - 11,10<br>Templeton Fem. Bap. Char. Soc. clothing, - - - - - ,50 |                       |
| Charles Smith, Grafton,   | - | - | 1,00  |  |                       |
| Collected at monthly concert of prayer, Grafton,<br>for the Bible Society,                        | - | - | 3,50  |  |                       |
| Grafton Fem. Bap Char. Soc. fifty cents of which<br>is for domestic Miss.                         | - | - | 6,04  |  |                       |
| From the same in clothing,  | - | - | 33,10 |  |                       |
| Mrs. Convers' charity box, for foreign missions,<br>97 cts —Dom. miss. 85 cts.—Education, 50 cts. | - | - | 2,32  |  |                       |
| From a person in Templeton,   | - | - | ,56   |  |                       |
|   |   |   |       |  | dolls. 624,53         |
|   |   |   |       |  | OTIS CONVERSE, Treas. |

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from the 3d to the 24th Oct. 1828.*

|  |   |   |   |                       |
|--|---|---|---|-----------------------|
| By cash from H. B. Rounds, Esq. Treas. of Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,   | - | - | - | 23,00                 |
| From Wendell Miss. Soc. (Mass.) for Bur. miss. per Rev. E. Andrews,  | - | - | - | 50,00                 |
| Middlesex Baptist Miss. Soc. by Mr. Calvin Blanchard, Treas.   | - | - | - | 70,00                 |
| H. B. Rounds, Esq. Treas. of Utica For. Miss. Soc. per Mr. E. Lincoln,   | - | - | - | 25,00                 |
| Female friends belonging to Rev. Dr. Sharp's Chh. and Soc. per Mrs. Sharp,   | - | - | - | 50,00                 |
| Rev. Otis Converse, Treas. of the Worcester Co. Bap. Char. Soc.  | - | - | - | 150,00                |
| Levi Farwell, Esq. Treas. of the Boston Bap. Association, it having been received by him at the last annual meeting in Cambridge, and was contributed as follows, viz. |   |   |   |                       |
| From Male Primary Society, Woburn,   | - | - | - | 10,00                 |
| Nathan Alden, Esq. Abington,   | - | - | - | 5,00                  |
| Joshua Tucker, Burman Mission,   | - | - | - | 10,00                 |
| Littleton Baptist Church and Society,  | - | - | - | 9,56                  |
| A Friend, Littleton,   | - | - | - | 1,05                  |
| Female Friend, Roxbury,  | - | - | - | 7,00                  |
| Female Mite Society, Framingham, to educate a Burman youth,  | - | - | - | 14,00                 |
| Female Missionary Society, Malden,   | - | - | - | 12,36                 |
| Collected at monthly concert, Dedham,  | - | - | - | 25,00                 |
| Mrs. Aldrich's missionary box,   | - | - | - | 1,80                  |
| Cambridge Female Benevolent Society, for Burman mission,   | - | - | - | 35,50                 |
| Collected at the close of the Association, after a sermon from the Rev. Dr. Sharp,   | - | - | - | 85,31                 |
|  |   |   |   | 216,58                |
| From H. B. Rounds, Esq. Treas. of Utica For. Miss. Soc. per Mr. E. Lincoln,  | - | - | - | 25,00                 |
|  |   |   |   | HEMAN LINCOLN, Treas. |
|  |   |   |   | \$609,58              |

LETTER TO THE TREASURER.

☞ We readily comply with the request of the Treasurer to publish the following communication addressed to him, because we think it breathes a truly Christian spirit, and because in the closing part, it expresses a confidence in the wisdom of the Board, to which we trust they will always be entitled.

Dear Sir,

*Middleboro', Aug. 18, 1828.*

THE Female Benevolent Society of the Third Baptist Church and congregation in Middleborough in view of the happy influence of the precepts and doctrines contained in the Bible, in the hearts and lives and on the condition and prospects of men; and being animated by the bright example of others, in the means employed by the benevolent of all Christian nations, in their endeavours to civilize and evangelize the heathen nations, have felt a desire to commence and continue an effort to contribute our mite in aid of the same important objects; though it may be as a drop to swell the flood of blessings which is now issuing from the fountain of charity to fertilize the barren fields of this sinful world.

In conformity with this desire we formed ourselves into a Benevolent Society on the 16th of May, 1827; and have forwarded to the care of your Agents, Messrs. Haven & Forbes, the avails of our first year's labour, consisting of a box of articles, valued at \$37,15. It was originally designed for the Carey Station, but believing that the missionary Board are the best qualified to determine which of the Western Stations are the most needy, we have thought proper to submit its destination entirely to their decision.

Respectfully yours,

In behalf of the Female Benevolent Society in Middleborough,

HEPZIBAH B. BLOSS, Secretary.

HEMAN LINCOLN, Esq. Treasurer of the B. B. F. M.

# THE CLASSICAL READER.



The following Notices of this valuable School Book, among many others, have lately appeared, and correspond with the many recommendations that were given to the public, when it was published, by Lincoln & Edmands.

FROM THE VISITOR AND TELEGRAPH, RICHMOND, VA.

THE CLASSICAL READER, a Selection of Lessons in Prose and Verse, from the most eminent English and American Writers. For the use of the higher Classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood, and G. B. Emerson of Boston.

This work is a valuable acquisition to our schools. This or one of like character, has long been very much wanted. The reading books hitherto put into the hands of the higher classes in our schools are ill suited to gain the object in view. From examination of this work, we think it among the best compilations we have seen for the use of advanced classes, and families. It has many excellencies to recommend it to the attention of Parents and Teachers, to some of which we will briefly advert.

1. In all its selections, it is decidedly favourable to virtue and religion, and its matter appears to have been selected with much taste and judgment.

2. It is a work purely national and modern. It has many valuable historical facts and anecdotes in relation to the early history, the character, manners, geography, and scenery of our country. In the matter it contains, it is well adapted to the taste, feelings, and habits of the present age. It embodies many of the brightest and most sparkling gems of Irving, Webster, Everett, Jefferson, Channing, Sparks, Bryant, and Percival, &c.

3. The selections are calculated to awaken the curiosity of the young scholar, and form and improve his taste. It will impart to him a mental refinement, and imbue him with a generous taste for an elevated, moral, and manly literature.

Oct. 1828.

FROM THE LANCASTER GAZETTE, (MASS.)

Messrs. Editors,

Sept. 1828.

The introduction of a new school-book into a school subjects parents of the pupils to an extra expense, and sometimes causes a murmur from those citizens who are in straitened circumstances. But could they witness the good effect which a change of reading produces upon scholars who have got by heart their old book, and become tired of repetition, they would cheerfully acknowledge their error, and freely submit to the tax thus imposed upon them. This salutary effect, however, depends, in a great degree, upon the superiority of the new over the old book. Having, by my influence, persuaded a School Committee to introduce the Classical Reader, compiled by the Rev. Mr. Greenwood and Mr. G. B. Emerson, of Boston, into a town school, I feel a desire, through your columns, to mention its success. The purity of its diction, cannot fail to give an elevated style of reading to scholars under a good instructor; its strain of religion and morality improves the heart, and its patriotic strain inspires in the youthful breast a zealous love of country.

The pieces from foreign authors are brilliant specimens of a correct literature; and seem to be nobly contending to eclipse the signally bright rays of American thought and erudition. The introduction of such a course of reading must elevate the standard of education in every school where this chaste book shall be used.

CANDIDUS.

CLASSICAL READER.

FROM THE YEOMAN'S GAZETTE, CONCORD, MASS.

*The March of Mind.*

Sept. 1828.

It is a late remark of an eminent English Statesman, that "the Schoolmaster with his Primer, is a more formidable character than the Warrior with his Sword;" and the rapid progress of enlightened principles of government, and the general diffusion of knowledge throughout the world during the last half century, is sufficient evidence that the remark, though quaint, is correct.

The increased attention to education in the United States, of late years, is evidence that the School master is abroad in our land, and wielding his Primer with singular power and effect. Instructors of more talent and natural fitness for the duty are employed; the rod has been, in a great degree, abandoned; a rational system of instruction, appealing to the reason and the mental powers adopted, and books of a better character and greater variety introduced. With such facilities for improvement, what may we not expect of the succeeding and future generations? I have been led to these remarks in consequence of having examined lately several new school books of different kinds. Among them was the Classical Reader. This work appears to have been compiled with great care, taste, and judgment, is printed neatly, and bound well. The compilers have not confined themselves exclusively to English or American, modern or ancient works, but have made judicious selections from all. They have also discarded the hackneyed rule of dividing the articles into Didactic, Narrative, Pathetic, &c. but have suffered their pieces to follow each other in pleasing variety, taking care that the prose should preponderate in quantity over the poetry. The book is highly creditable to the "Literary Emporium," where it emanated, and I hope to see it every where take the place of worn-out and antiquated books.

ONWARD.

EMMA WILLARD'S NEW HISTORY.

Lincoln & Edmands have received A HISTORY OF THE UNITED STATES, or REPUBLIC OF AMERICA, exhibited in connexion with its Chronology and Progressive Geography, by means of a SERIES OF MAPS.

The first of which shows the Country as inhabited by various tribes of Indians, at the time of its discovery, and the remainder, its state at different subsequent epochs; so arranged, as to associate the principal events of the History, and their dates with the places in which they occurred. Designed for the use of Schools, and private Libraries. By Emma Willard, Principal of Troy Seminary.

☞ Schools, Academies, and Libraries, supplied with the above, on the best terms.

Also,

HENRY'S COMMENTARY.

The first Volume of the Old Testament is received, and ready for delivery. Further Subscriptions of this valuable work are solicited.

Also,

The Christian Almanac, for 1829.

☞ The character of this work has long been well established. "One of the characteristic features," says the Preface, "of the present Number is the introduction of laconic writings and pithy maxims on a multitude of subjects, selected from the writings of ancient and modern sages."

50 cts a dozen.

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✓ THE  
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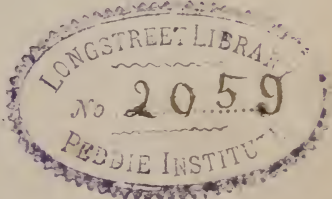
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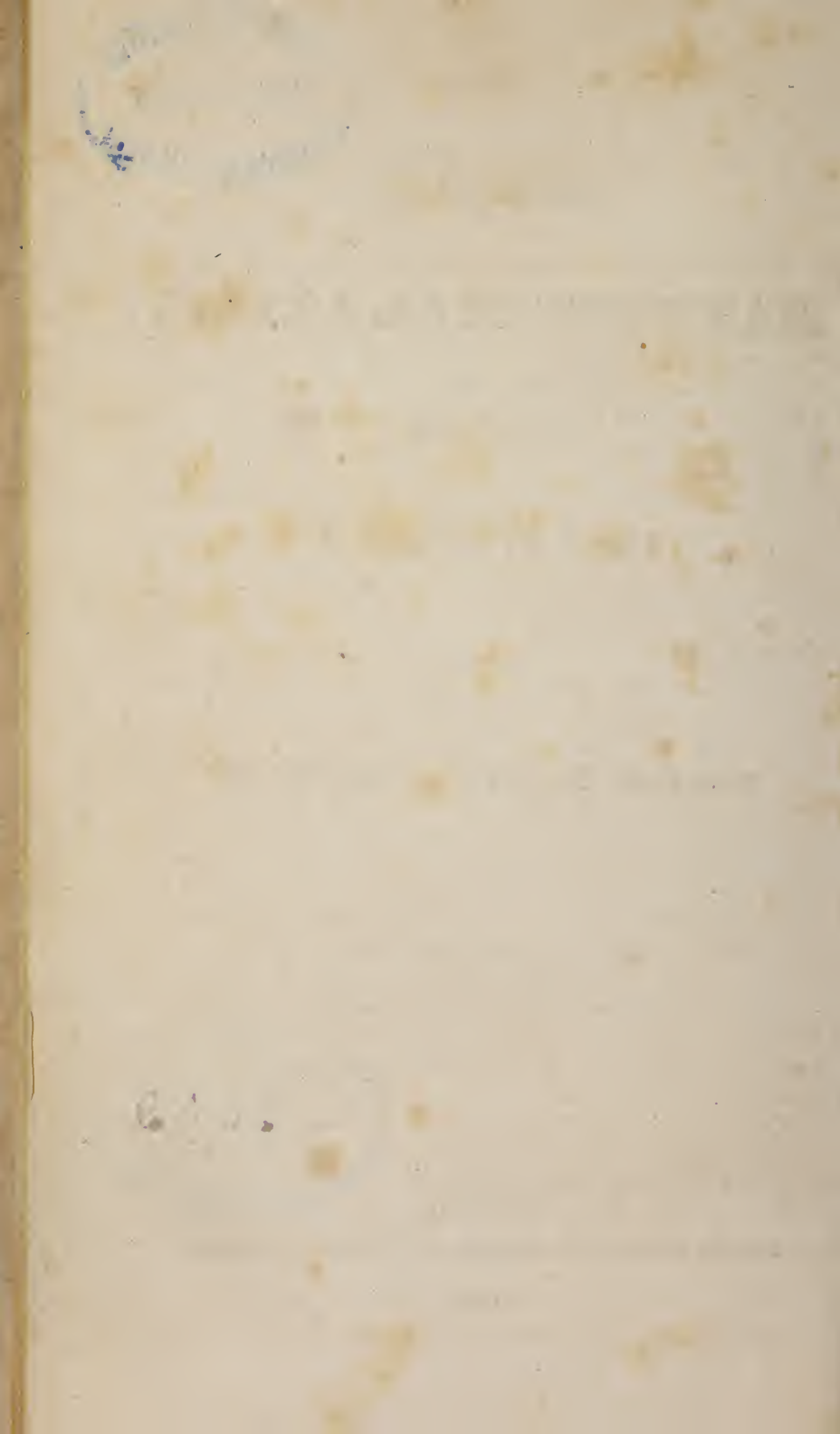
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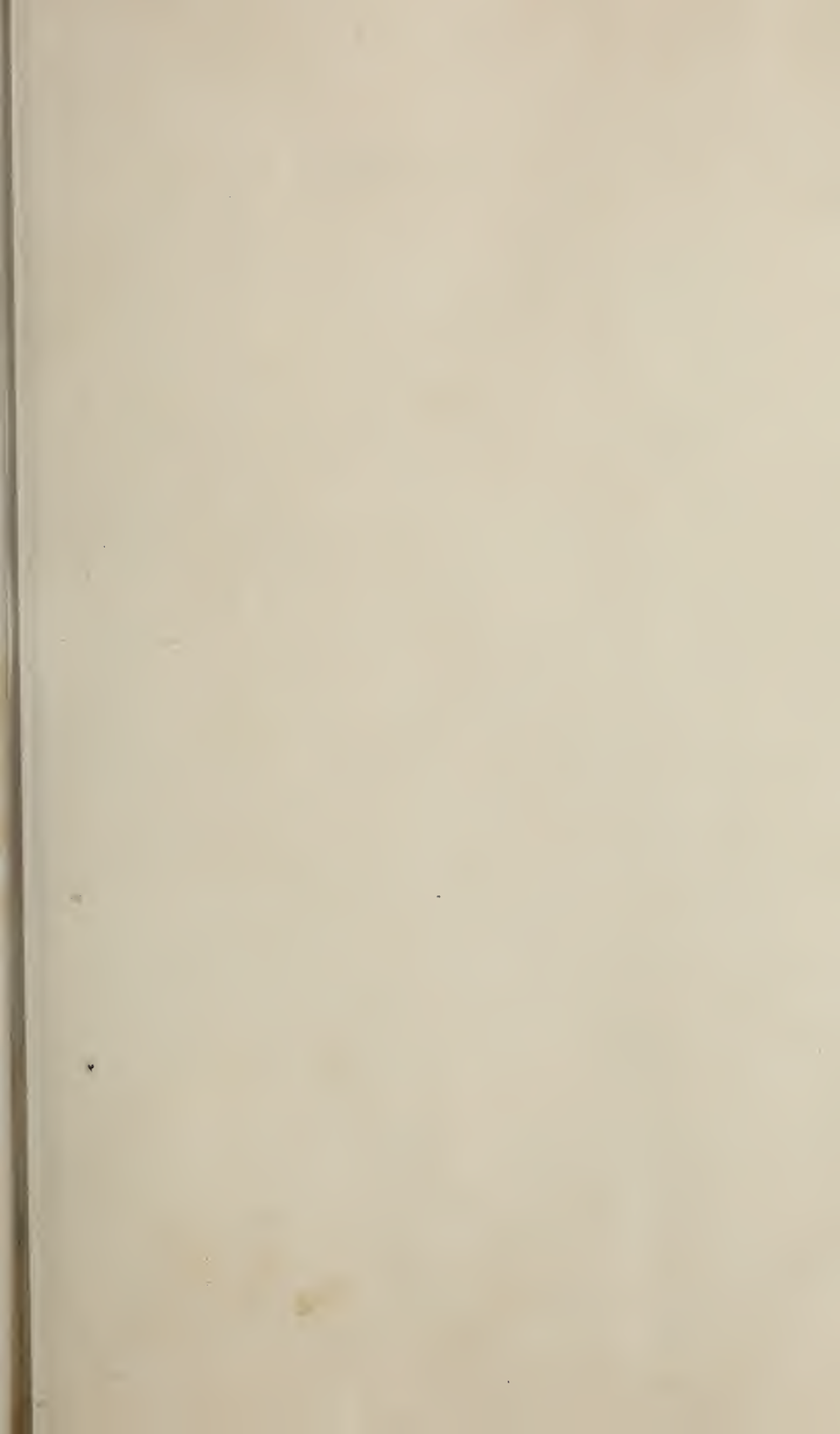


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